

China

I. How Its Teeming Millions Toil and Live

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Author of "The Evolution of Modern China," etc.

A CERTAIN British diplomat accredited to the court of Peking had occasion to interview a distinguished Chinese official. Our diplomat, in the course of a thirty odd years' residence in China, had acquired a sound working knowledge of the Chinese official language which, indeed, he spoke fluently. With care, he stated his case, the Chinese listening with exquisite courtesy. At the close the latter turned to a companion and, in a tone of amused surprise, remarked: "These barbarians speak a language strangely like our own."

The anecdote suggests the insuperable difficulty which confronts any man who would seek to understand the Chinese race, or to describe the people in such general terms as may be used in respect of a Western nation. Here is a race which numbers, roughly speaking, nearly a quarter of the inhabitants of our planet. It is a race which occupies a territory greater than Europe; which comprises more than sixty different peoples, and which speaks almost as many different dialects as there are cities and districts in the country.

China's Ancient Civilization

It has a civilization which was old a thousand years before Christ was born, and which to-day still clings tenaciously to the rites and customs observed when David was reigning at Jerusalem. The march of Western civilization has but reached the outer ramparts; while even in the great Treaty Ports and other spheres of foreign influence the West has again and again been compelled to confess its impotence when confronted by the unyielding conservatism and passive resistance of the East. In March, 1912, consequent upon the establishment of a republic,

the terms of the new provincial constitution were promulgated. This constitution and other decrees aimed, in a word, at bringing the ancient civilization into line with that of the progressive modern world. It set forth proposed reforms in every department of the national life, from the abolition of illegal arrest and imprisonment to the niceties of hat-raising in greeting an acquaintance. It is, for instance, expressly decreed that women shall not raise their hats. Somewhat unnecessary, one would think, as Chinese women do not wear hats.

Daily Life of the People

But the revolution had come from without, not from within. The reform party, imbued with the materialistic education of the West, would seem actually to have forgotten the existence of those social and economic facts and problems which have ever characterised their own race.

The real China is not the China of the Treaty Ports, which foreigners have virtually made their own, nor of the cities, but rather of the land and the thousands of villages scattered throughout the length and breadth of the country. The family is the unit of Chinese life, and then the village. So from these watch-towers we will take our bird's-eye view. But the warning must be repeated. No man within a life-time of residence and travel in China can hope to acquire the knowledge from which to describe the Chinese people, however skilled an observer he may be. The utmost that he can hope to do is faithfully to record his own few impressions, to collate the impressions of others and compare them with his own, and carefully to inquire into the why and wherefore of the incidents in the daily life of the

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people that he witnesses. But even then he may not say that such-and-such is true of China. For what is truth in the north is possibly false in the south; the east knows not the customs of the west. Further, the observer must invite something of a real sympathy on the part of his audience. The Chinese are a race of human beings such as ourselves, not a collection of marionettes with quaint, curious, upside-down habits, as might be imagined after a perusal of the superficial writings of too many globe-trotters. Their thoughts and feelings are not, perhaps, as ours, but none the less are they entitled to our respect. In some matters, indeed, it is the Western



DECOROUS DRESS OF A LADY

Chinese gentlewomen of birth and position wear well-cut trousers, exactly the same shape as a man's, tunic jacket of the same material with a high collar, and pointed shoes on their cramped, bandaged feet

Photo, Publishers' Photo Service



MANCHU DAME OF HIGH DEGREE

Severe modesty distinguishes the dress of all Chinese women, who refrain from exposure of any part of the body and conceal all the contours of the figure. Their garments are, however, often gorgeously embroidered

Photo, Underwood Press Service

nations who should learn with advantage from the Chinese.

With these limitations in mind, we may first consider the nature of the great moral foundation of the Chinese fabric; the moral and social characteristics of the people; their language, their ideas of government; their occupations and industries and, lastly, the arts in which the Chinese genius finds its best expression.



VICTIM OF A CRUEL CUSTOM

Bound at eight years old, at the cost of terrible suffering, her crippled feet seem much too small to be strong enough to support so fine a physique as this Chinese gentlewoman possesses

Photo, Miss C. J. Hunter

Ancestor-worship and filial piety form the real religion of China and the very heart-centre of Chinese national and social life. That a man shall ever pay tribute of deep reverence in thought and in deed to his parents during their life-time, to their spirits after death, and so to the spirits of all his ancestors; to leave nothing undone whereby such tribute may in turn be paid to him by his sons, and so forward through posterity: such, in brief, is the faith

which colours every act in the daily life of the individual Chinese and has moulded the destinies of the Chinese nation. On the one hand, it is responsible for the fevered struggle by three-fourths of the race for a bare subsistence: for every man must beget as many sons as possible or, at worst, adopt them, and there is neither room nor employment for all. On the other hand, a man who cannot support at the same time his parents and his child must be prepared to sacrifice the latter.

This faith enjoins that a man shall marry at the earliest possible age, but that he, his wife, his children shall be wholly subject to his parents while they live, and to their spirits when they



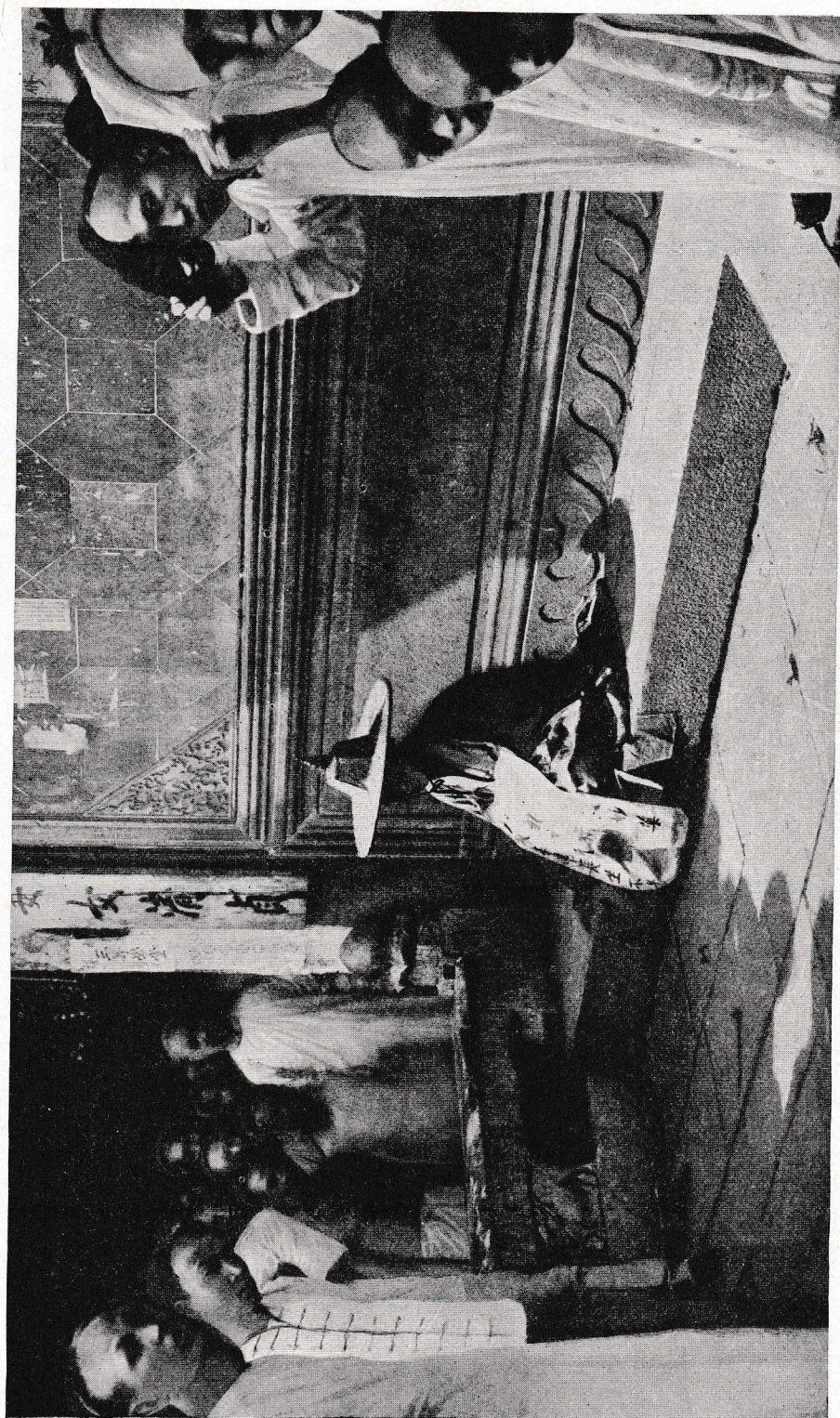
AN EMANCIPATED YOUNG LADY

How European influences have modified Chinese fashions is shown in the skirt worn by this girl of good social standing, and in the shoes encasing feet that have been allowed to develop on natural lines

Photo, B. T. Prideaux



IMAGES AND PUPPETS, RELIGIOUS AND OTHERWISE, ARE IN GAUDY DISPLAY ON MANY A CHINESE BOOTH AND STALL. In China, where material interests have full possession of the field, we find that the strong man of the nation is the merchant. He caters for all tastes and creeds, if not always in wares then in a display of moral maxims for the edification of the passers-by. A poor arithmetician, he makes much use of the abacus or calculating table, and no transaction is effected without a considerable amount of keen bargaining.



PIOUS DETACHMENT FROM TEMPORAL CONCERNS: A BUDDHIST MONK IN YELLOW ROBE AND A BROWN STUDY

Stolid faces and eyes fixed on vacancy characterise the majority of Buddhist priests and monks. With head surmounted by a broad-brimmed hat, whose steeple crown resembles the *hi* on a pagoda, this young monk has lapsed into meditation, that looks uncommonly like somnolence, in a street of Kaifeng. The photographer taking advantage of so well-posed a study of spiritual aloofness from material affairs has himself become an object of interest to the lay population



"FANATICS HAVE THEIR DREAMS"

From under the hood of this Buddhist priest of Lin Yin the sombre eyes of a fanatic look forth, while his folded arms suggest, not meekness, but the resolution written in the set jaw

Photo, Maynard Owen Williams

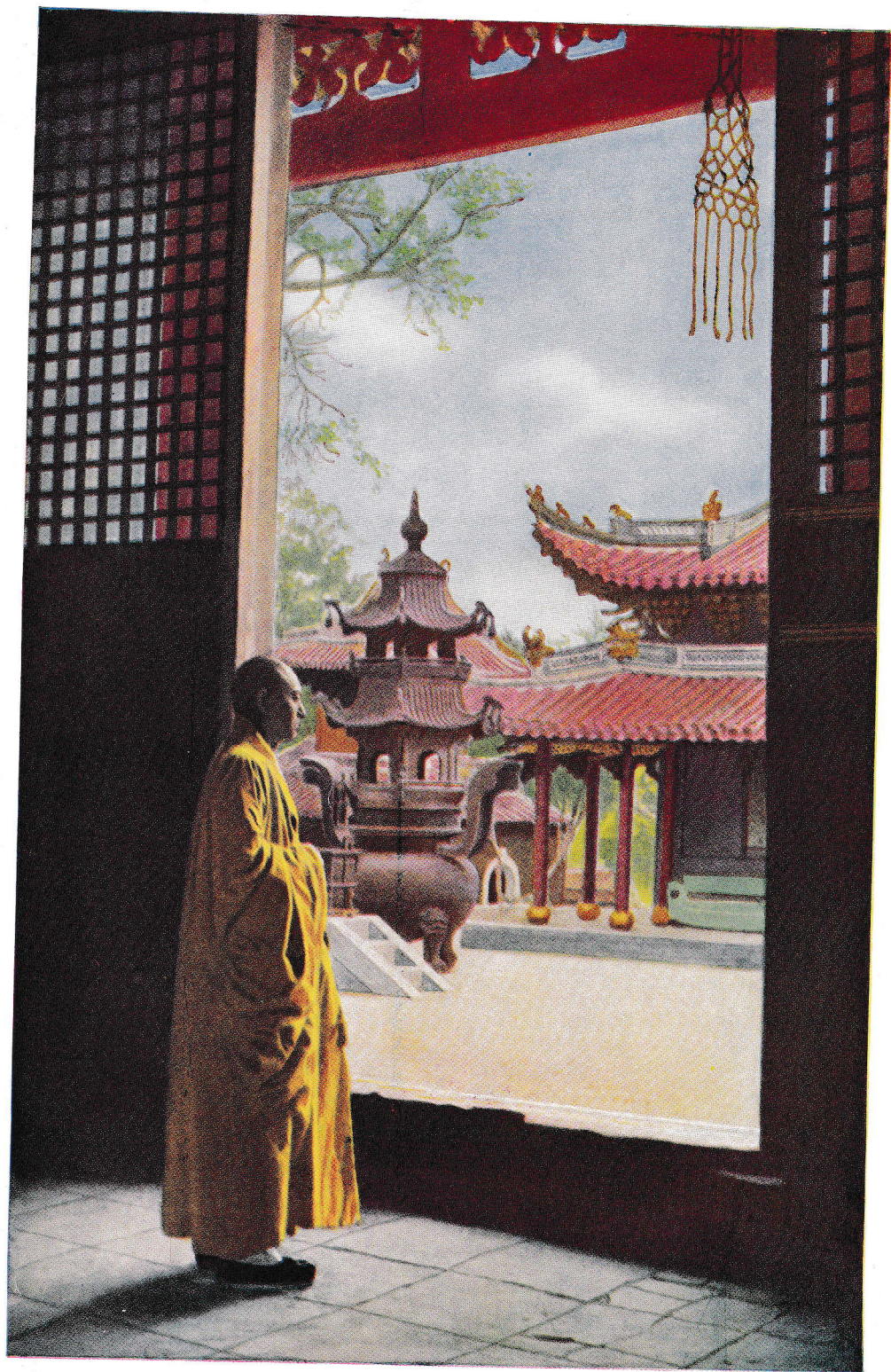
die. "Hundreds of millions of living Chinese," it has been said, "are under the most galling subjection to the countless thousands of millions of their dead." Always, lest a curse befall, must the all-powerful departed spirits be propitiated, and their comfort in the underworld depends wholly upon the care of their living descendants. Food must be offered at intervals; acts of devotion must constantly be paid. For those poor spirits who possess no friends on earth provision is made by a great national annual offering. No man would ever dream of turning apostate, for he would become a dishonoured outcast in this world and a tortured soul in the next.

The universal struggle for a bare living is responsible for the absence of

a national patriotism, even of any public spirit on the part of individuals, for each man must fight hard to live at all. Thus it also indirectly accounts for one of the greatest curses of China: the system, which obtains from the highest to the lowest, of squeezing money from the one next below; the insensate greed of gain, and the bribery and corruption rampant throughout the official classes. The problem of China is essentially social and economic, and no man can appreciate it or understand her people who does not first study this doctrine of ancestor-worship and its effects.

Allied with this faith there obtains throughout China a vague form of polytheism, whereby a multitude of spirits and local deities, gods of earth, air, fire, and water, are honoured or propitiated. This religion may be summed up in the word *fêngshui*, which indicates some vast, malignant,

supernatural force which must constantly be appeased. For instance, the houses in a Chinese village or city are usually all of a low, monotonous height-level. Did one project above its neighbours the infuriated air-spirits would probably play havoc with it. Glance at the familiar "willow-pattern" plates and cups. It will be noted that the little bridges are built zigzag fashion, and that the roof eaves have the ends rounded upwards. These features are typically Chinese. The demons can follow swiftly along a straight path, but curves form serious obstacles. It is *fêngshui* which has prevented the sinking of mines and the development of China's vast mineral wealth; it has also hindered the construction of railways and



CHINA: WHERE BUDDHA REIGNS

The island of Pu Tu is wholly devoted to the cult of Buddha. Here, in many a latticed monastery, yellow-robed priests pass dreamy lives worshipping at the gilded lacquer shrines

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Photo, B. T. Prideaux



ISLE OF A GODDESS, WHERE NO WOMAN MAY DWELL

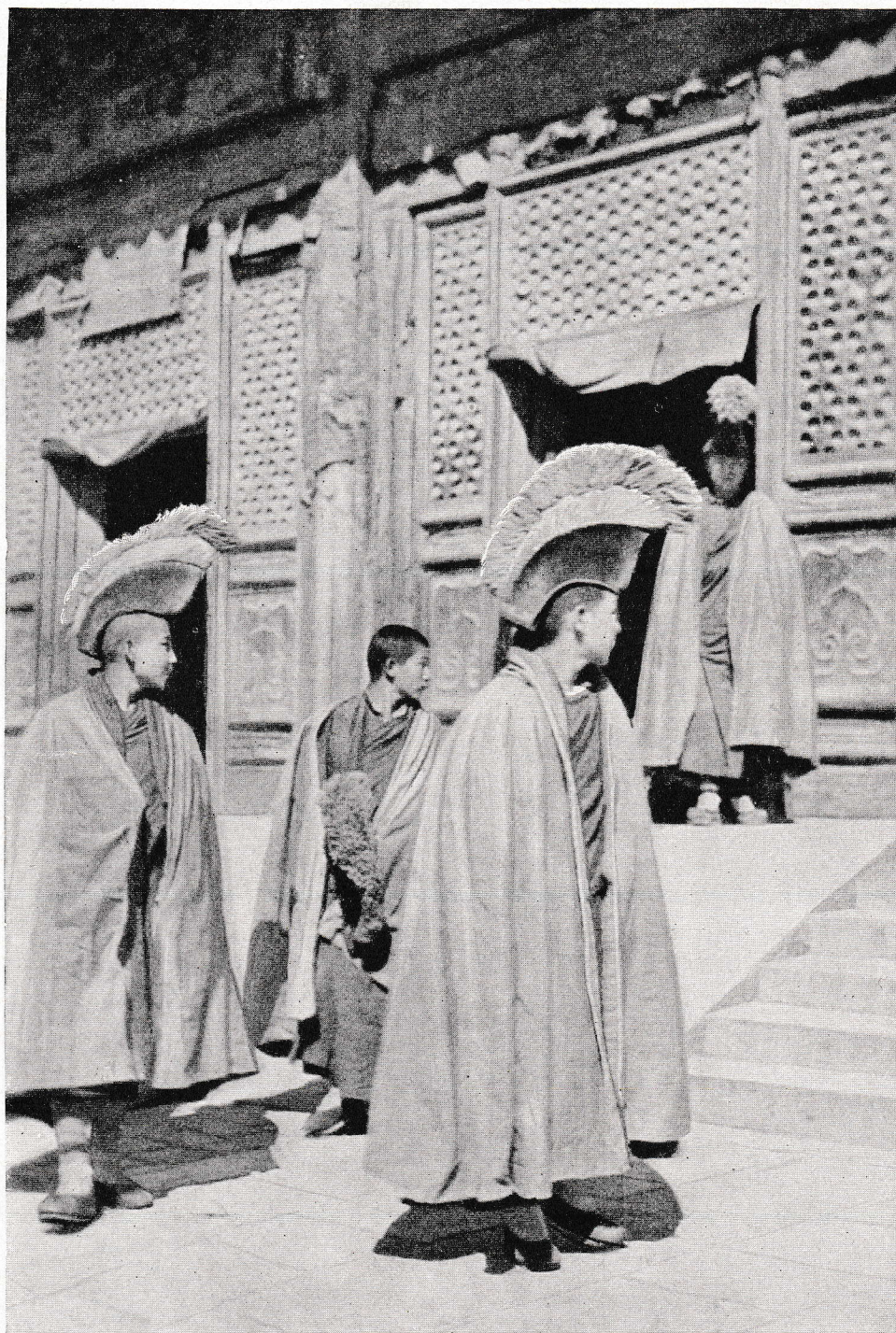
Pu Tu, off the east coast of Chusan, is a sacred island exclusively the abode of Buddhist monks, where no native woman may live on any pretext. Phosphorescent waves breaking on the shore in long billows of flame gave origin to a legend that the Goddess of Mercy was seen to arrive in a ship, burning, but unconsumed, and to her the island is dedicated



DEGENERATE PROFESSORS OF A ONCE PURE AND LOFTY RELIGION

Many Buddhist priests are friendly, even merry looking fellows, but as a class they are ignorant and superstitious rather than religious. Their cleanliness, too, is as disputable as their godliness, and the Buddhist priesthood urgently needs reformation if it is ever again to hold the respect of the Chinese people, by whom it is now regarded as little better than a parasitical growth

Photos, Maynard Owen Williams



PAVEMENTS POLISHED BY THE SLIPPERED FEET OF PRIESTS

Attired in plumed headdresses such as the ancient heroes wore, and cloaks like those affected by modern doctors of divinity, these Lama priests turn eyes left to a brother on the steps who looks for all the world like a field-marshal standing at ease. Note the immensely effective exterior decoration of the walls, its artistic value not, perhaps, depreciated by the crumbling of the stone

Photo, Camera Craft, Peking



VENERABLE PRIEST OF BUDDHA IN HIS STATELY ROBE OF OFFICE

His voluminous robe is composed of pieces of red cloth sewn together with white cotton with the edges showing. This symbolises the rags of poverty, in which state the priests are supposed to exist. They are, however, in the main, avaricious and immoral, their religion having sunk to a relatively low plane since its introduction from India in A.D. 61

Photo, B. T. Prideaux

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telegraphs. Fêngshui, not overcrowding and the total lack of sanitary measures, is held responsible for the recurrent devastating plagues. In every phase of the Chinese national and social life may be traced the sinister grip of this "hidden hand." Fortunately, however, the grip is steadily being loosened, to the great benefit of the people, but the superstition dies hard.

The third of the great moral forces of China is Confucianism. This is a

doctrine of human duty and general conduct rather than a religion, and the ideals which the Sage taught have strongly influenced all classes, for the undoubted moral good of China, for more than two thousand years. The doctrine of Confucius may be summed up in a single sentence: justice and right thinking must ultimately conquer might. It is to the practical application through the ages of this lofty ideal and its attendant precepts that the Chinese owe their marvellous stability as a



WASTING HIS PRAYERS ON WIDENING WAVES OF SOUND

Great reverence marks the demeanour of the Chinese priests when officiating at the temple services, and a truly devotional atmosphere envelops them. Genuflection and prostration before the altar, and processions round the temple to the accompaniment of chants form a large part of the ritual, as also does the striking of gongs and bells and very deep-toned drums

Photo, Maynard Owen Williams



SMILING IN THE FACE OF ADVERSITY

She has had the misfortune to be born a girl, not an enviable fate in China. Her parents consider education a sheer waste of money as she will soon belong to another family, and arduous tasks are always awaiting her. She is married, with or without her consent, seldom happily, for according to the Confucian theory a wife has no rights which a husband is bound to respect

Photo, J. C. Carter

great nation. In 1912 the actual worship of Confucius was abolished, but the official birthday celebrations in schools and elsewhere are retained.

Buddhism and Taoism have, as formal religions, little or no hold upon the Chinese, although providing religious rituals and ceremonies for use upon various occasions. The doctrine of

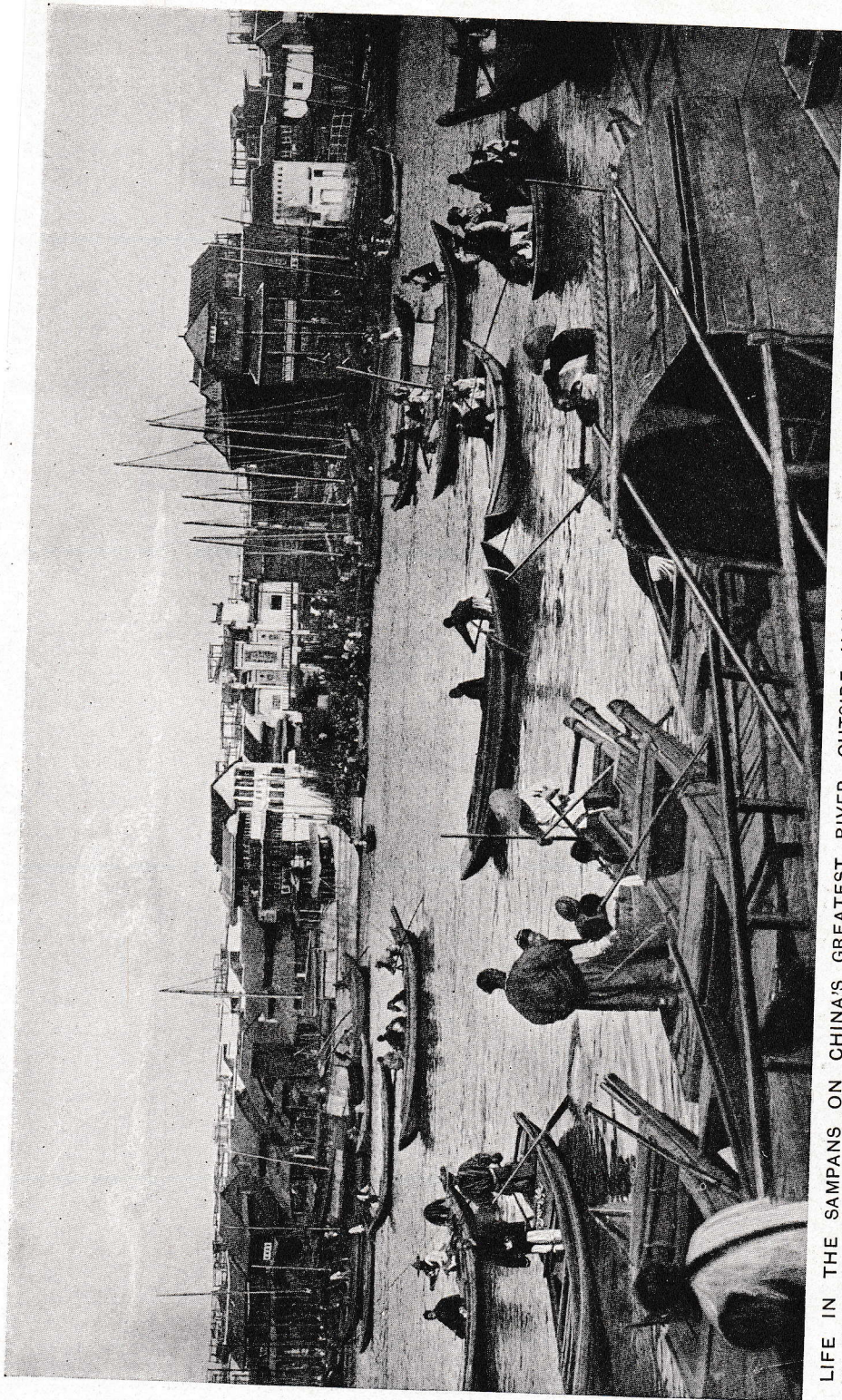
universal charity and sympathy, the essence of Buddhism, seems to be recognized only in so far as the Chinese are a peace-loving people. Taoism is now little more than fêngshui and witchcraft combined.

Mahomedanism numbers, it is estimated, some 10,000,000 Chinese. These form almost a race apart, although



SETTING OFF DOWN THE RIVER TO SERENADE A NEIGHBOURING VILLAGE DURING THE MID-AUTUMN FESTIVAL
A tightly-packed load of humanity in best clothes and armed with lanterns, banners, food, and all the essentials of holiday-making is slowly pushing off from the shore. The party is on its way to a village farther down the river, there to join in a general merry-making. The Chinese men in particular are "only boys grown tall," and therefore they welcome the least excuse for feasting, music, and games

Photo, B. T. Pridemore



LIFE IN THE SAMPANS ON CHINA'S GREATEST RIVER, OUTSIDE HANKAU CITY, THE "MANCHESTER OF EAST CHINA."
The Yang-tse-Kiang, by far the chief waterway in China, with a length of over 3,000 miles, has the sobriquet of "Blue River," though its waters are as turbid as the Hwang-ho's, a distinction probably emanating from the fanciful idea of the Yellow River as the Son of Earth and the Blue River as the Son of Heaven. At its junction with the Han lie three large cities, the most important being Hankau, a great inland emporium and centre of the tea trade.



FLOATING HOME OF BEGGAR FAMILY AT NANKING

Ramshackle craft, barely watertight and indescribably dirty, are the homes of thousands of the vagrant classes with which China teems. Paying no rent, the inhabitants drift up and down the rivers earning a precarious livelihood supplemented by begging. The small boy in the foreground has already acquired the supplicating position of the accomplished mendicant



A MIDDAY MEAL ON THE YANG-TSE-KIANG

Although the labouring classes in China are of necessity tireless workers, they equally of necessity eat but the most frugal of meals. These boatmen, plying their long chop-sticks on the deck of their craft, are enjoying a simple midday meal. This consists of a few mouthfuls of boiled rice sometimes supplemented by a little fish or a few morsels of meat

Photos, Maynard Owen Williams



STURDY RIVER BOATWOMAN MANNING THE OARS OF HER CRAFT

Owing to the fact that such vast numbers of Chinese have their home and earn their living on the large rivers these waterways present pictures of great animation and bustle. Some of the boats are in such disrepair that it is remarkable how they hold together at all. It will be noticed that the roughly-fashioned oars are made in two parts, the blade being lashed on to the shaft with rope



MEMBERS OF CHINA'S ENORMOUS FLOATING POPULATION

Numbers of the inhabitants of these mobile homes never go on land, and are quite happy to spend their lives packed together in tight companionship on their houseboats. The children of such families have no fear of the water, and can swim long before they can walk, but their fondness for water decreases as their age increases, and many a Chinaman takes his last bath in childhood

Photos, B. T. Prideaux

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a Chinese Mahomedan is not debarred from taking office in the Government. In 1912 it was formally announced that full religious liberty was accorded to Christians, and that every government post would be open to them. In 1920, there were in China approximately 2,000,000 native Roman Catholics, and 600,000 native Protestants.

To a foreigner landing anywhere in China the first and most striking

his pony's shoe. He will turn to mount and find himself the centre of a circle of men, women, and children, sitting and standing, all watching the operation with big-eyed interest. China, despite its vast extent, not only seems to be crowded, but it actually is so. Here is the first result of ancestor-worship.

At the very outset we meet the inevitable contradiction—to the mind of the foreigner. China, the land where

everything goes contrariwise, lives up to her reputation. For among these massed millions, packed close in home as in village or city, snatching almost from hour to hour a minimum of bare subsistence, it is the priceless gift of humour which is everywhere rife just below the surface. Humour, contentment, sociability, amazing vitality, absence of nerves, politeness, invariable cheerfulness, and complete indifference to comfort—these are surely the chief social characteristics of the Chinese.

From his earliest years until at last he is carried out for burial every Chinese in the land, from the supreme ruler to the meanest beggar, plays his part in the great national comedy of "Face." The comedy has two phases of the same idea. A man may acquire or give face, or he may lose face. Here



OFF THE CHUSAN ARCHIPELAGO

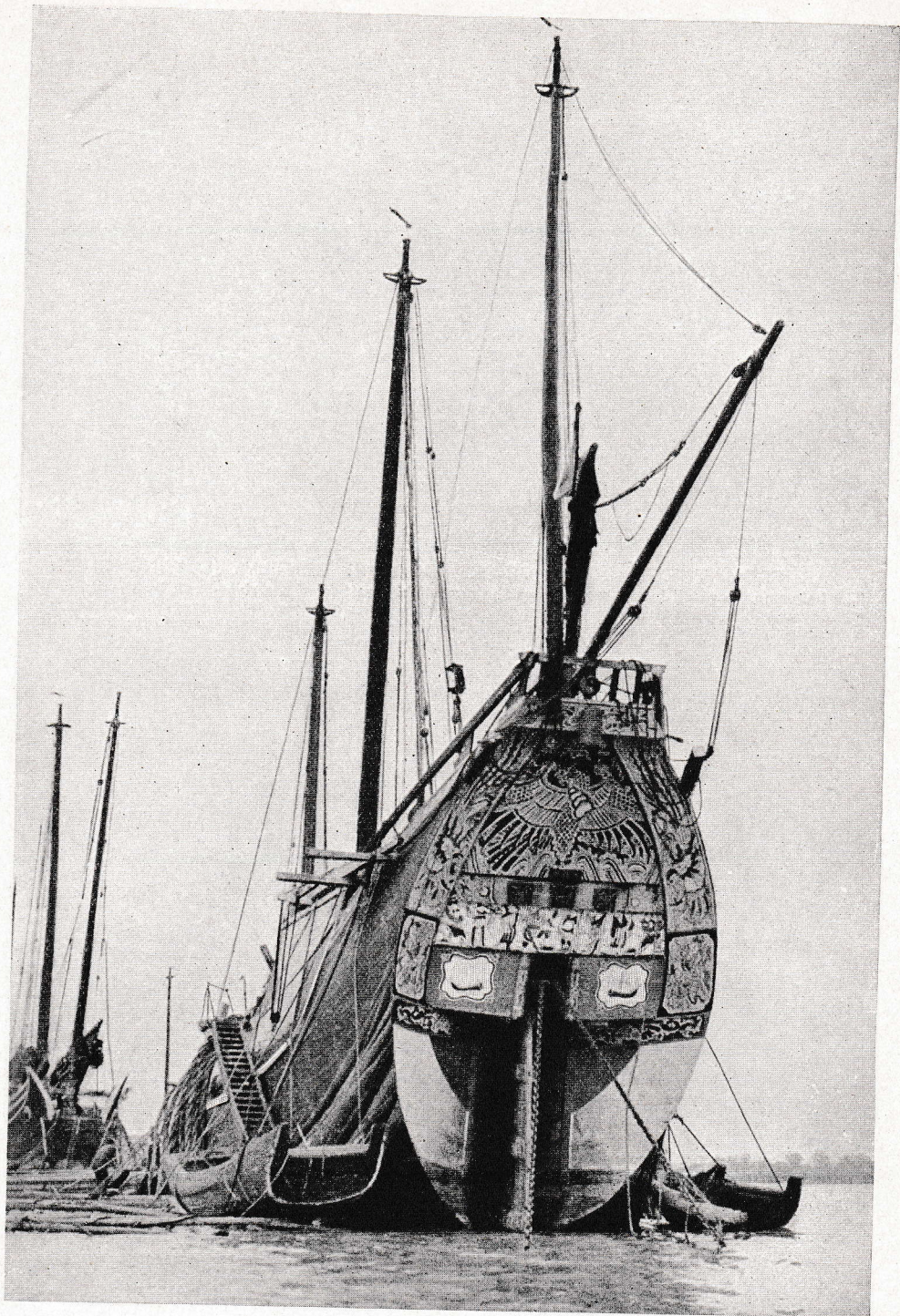
Fishing, the favourite occupation of so many diversified peoples, is specially indulged in by the Chinese, and numberless families of these fishermen have never known any other home but the flat-bottomed vessel with its tall, square matting sails

Photo, B. T. Prideaux

impression will probably be that of the density of the population. And the impression will be confirmed wherever he may go. "The teeming millions of China" is a true saying. A small cart has to be hauled on to a ferry; fifty men will suddenly appear out of nowhere and lay hold. The traveller will take a ride into the country, dismounting, perhaps, in the middle of an empty plain to extract a stone from

are one or two typical scenes from the play.

Mrs. Chow was a wealthy widow. Po-Ho, her son, was a spendthrift, wasting her substance in riotous living. Mrs. Chow became seriously alarmed lest all her money should vanish before her death, and so she should be deprived of the magnificent funeral which was her due. This would mean an intolerable loss of face in the eyes of her



TALL AND STATELY ARGOSIES RICH WITH GAY ORNAMENTATIONS

Just as the decorated war-canoe is emblematical of the islands of the South Seas, so the towering junks immediately suggest the flowery glories of old China. With square sails of matting and high, brightly-painted sterns they carry China's commerce over the eastern seas. Square-bowed, flat-bottomed, and standing high above the water-line, the Chinese junk has altered little with the years

Photo, B. T. Prideaux



FAR FROM THE MADDING CROWD ON THE GENTLY FLOWING RIVER

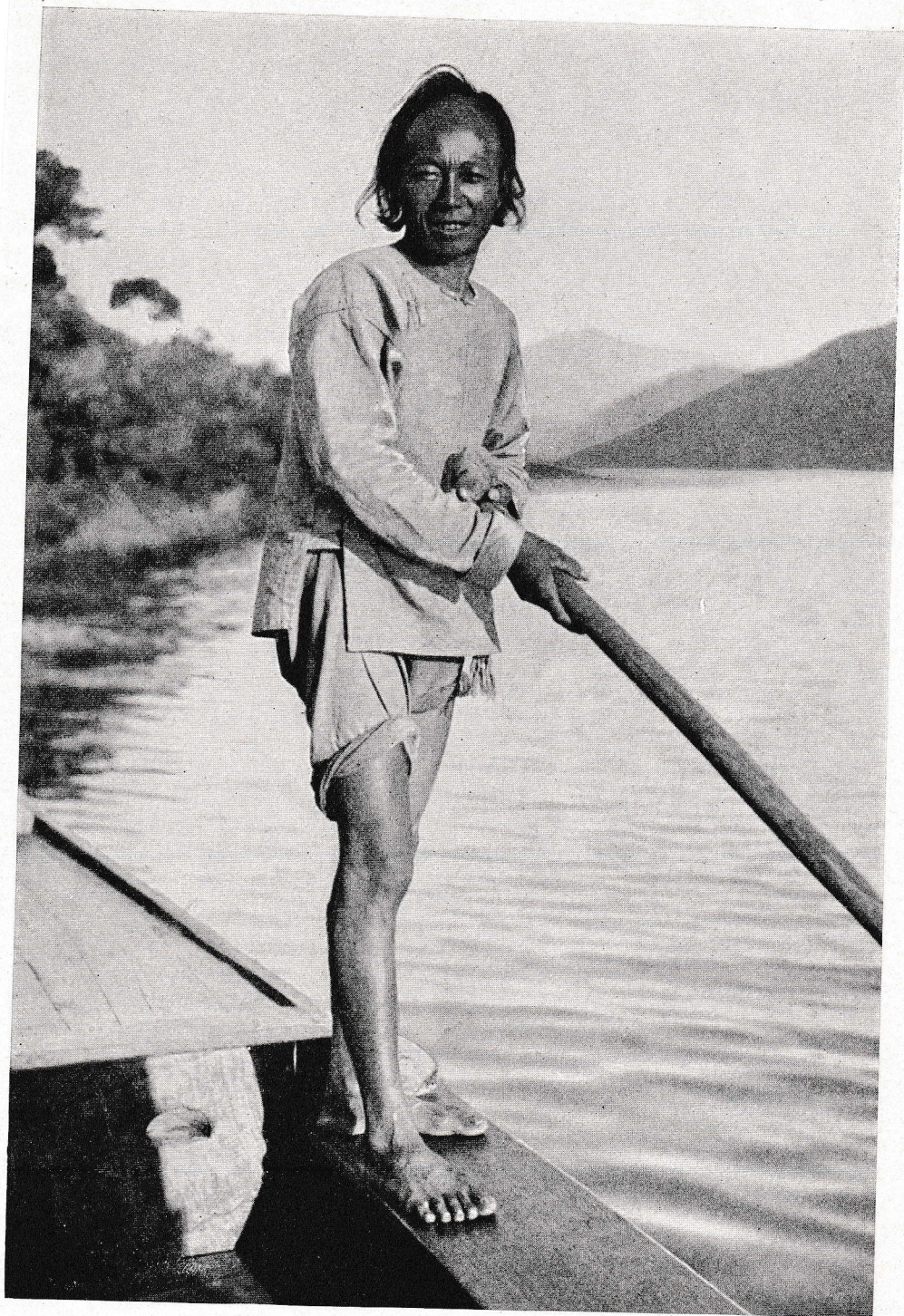
The helmsman perched in the stern keeps the nose of his craft from the river-bank by the aid of his strong oar which takes the place of a rudder. The remainder of the crew either rest in the shade of the crude straw covering or bask in the sun. To the bamboo pole in the bow is fastened the towing-line supplying the motive power



THE GRAND CANAL SERVES AS A WASHTUB TO HANG-CHOW HOUSEWIVES

This glimpse of the Yun-ho, or Grand Canal, on the outskirts of the city of Hang-chow, where it terminates, is insufficient to impart a correct impression of China's magnificent artificial river, parts of which are said to date back to the time of Confucius. This southern part was constructed in the seventh century, and the ravages of time have left many a mark on the fine stone walls and bridges

Photos, Maynard Owen Williams



SURE-FOOTED BOATMAN ON THE WINDING YANG-TSE

Hardy, healthy, and thrifty, the river folk who spend their lives on the broad waters of the Yang-tse bring the spices and silks of China many leagues to where the ocean-going steamers await their cargoes. Poised on the wide edge of his craft, his loose trousers rolled high, this boatman poles his vessel with a sure hand to its destination

Photo, B. T. Prideaux



TOILING STRAINING COOLIES DRAW THE JUNK OVER THE RAPIDS

Nothing could better exemplify the strenuous workaday life of the Chinese than the above photograph of the long lines of men putting every ounce of energy into their task. Many of the rapids on the Yang-tse river are very strong, and the business of pulling a boat over them is no slight one. With leather straps fastened over their right shoulders the workers are hardly taxed to accomplish it

Photo, Maynard Owen Williams

friends and neighbours—an indignity not to be suffered. Mrs. Chow must not only save her face at all costs, but she must acquire a goodly store of the same article for display in the next world. What more natural, then, and fitting than to have her funeral while she was still alive and able to superintend matters herself? And this is just what Mrs. Chow did. A lovely coffin was made, a gorgeous catafalque was secured, hundreds of bearers and attendants were engaged, funeral baked meats were spread in riotous profusion, and on the appointed day Mrs. Chow entered her sedan chair and was borne around the city behind her coffin in high procession amidst the wailings and lamentations of sorrowing relatives. Great was the accession of face to the honourable widow Chow, to the relatives, to the townsfolk. Even Master Po-Ho basked in the reflected glory. But he may possibly have found his share rather expensive, for, as prescribed by custom, he had to go into mourning for

three years. Here is another act. Scene I.—Outside the village yâmen, or courthouse. The usual motley crowd of jabbering rascallions, aggressive police, dignified merchants, and officials. Mr. Ku, a rich farmer, just now in custody for some misdemeanour, is seen making a swift bargain with one Lin, an anaemic ragamuffin. Some money changes hands, the policeman taking tribute. Scene II.—Inside the yâmen, the mandarin sitting in state. Enter Ku in custody, Lin sneaking behind. Ku, kneeling, listens with respect to the fierce accusations of the mandarin. No defence is offered. Sentence is passed: sixty strokes of the bamboo. Ku quickly slips aside; Lin, the ragamuffin, takes his place, is thrown on the ground, and upon his luckless back and feet falls the bamboo.

Once again all are actors in the comedy. Mandarin and executioner know quite well that the wrong man is being beaten. But someone is being punished, so the law saves its face. Mr.

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Ku has saved his face in evading the indignity of a public beating; but justice is appeased by his monetary loss. Lin is doing no more than earning his living—an honourable pursuit. So all are happy.

Of such is the national comedy. But, in particular, please observe this, or you will miss the clue of the drama. All are play-actors. Every man is as careful to save the face of his neighbour as of himself; and such acting up has been brought by the Chinese to a fine art. Witness the tearful grief of the Chow relatives; the stolid, unwinking attitude of the court officials. Ku knows and you know and they know the real facts, and each



ALMOST INSUPPORTABLE PORTABLE STOCKS

The cangue is a heavy rectangular wooden framework fastened round the neck of a convicted criminal, and so large that the wearer can neither lie down nor lean back

Photo, J. C. Carter

A GHASTLY RECORD

Capital punishment in China is inflicted either by strangling or by decapitation with the sword. With the blade he is exhibiting this executioner is said to have decapitated something like twenty thousand criminals

knows that the other knows, but each and every man must affect a sublime ignorance and sympathy, playing the comedy through to a triumphant fall of the curtain. Of all traits in the Chinese character this and one other only may be regarded as universal. It is easy, then, to appreciate the importance which the Chinese attach to preserving the national "face" before other peoples, and how deeply



ALL RAGS AND TATTERS UNDER THE OPEN SKY

Mendicancy has been brought almost to the state of a practical science in China. Mothers have even been known to deprive their children of eyesight that they may earn their living as blind beggars. These children are happy in having their sight, but it is a squalid and pitiful existence that they lead begging always and stealing when they can

Photo, Maynard Owen Williams



RICH YOUNG WIDOW WITH HER FAITHFUL SLAVE GIRL

Although only twenty-four years of age, the little lady here seen enjoying her water-pipe is of great importance. The owner of thousands of acres bequeathed to her by her husband, she holds absolute sway over her tenants. She ranks as an "Earth Eye" or "Earth Controller," the Nosu equivalent of the feudal barons of the medieval period

Photo, S. Pollard, "In Unknown China"



WHERE MATTERS ARE ENDED AS A MAN IS BEFRIENDED: WITNESSES KNEELING IN A CHINESE LAW COURT
 Examination in open court is an ordeal the mere thought of which sends shivers down the spine of the ordinarily impassive Chinese. Any sort of evidence is admitted, however irrelevant, and even when a magistrate means to be just, many a case is decided at last on some minor issue. Officials fetter every step of a litigant with a network of red tape, and subject him to "squeeze" at every stage of the proceedings



YOUNG CITIZENS OF A YOUNG REPUBLIC RECEIVING TUITION IN A MISSIONARY SCHOOL AT TAI-YUEN, SHANSI
Education holds a prominent place in China. Knowledge is looked upon as a part of religion, and it is the duty of the Chinese boy to become familiar with the characters of the language and commit to memory the flowers of the national literature. Not so with the girls; through all the centuries education has been strictly withheld from them; now, however, thanks to missionary effort, they are permitted to receive a share of the fruits of the tree of knowledge

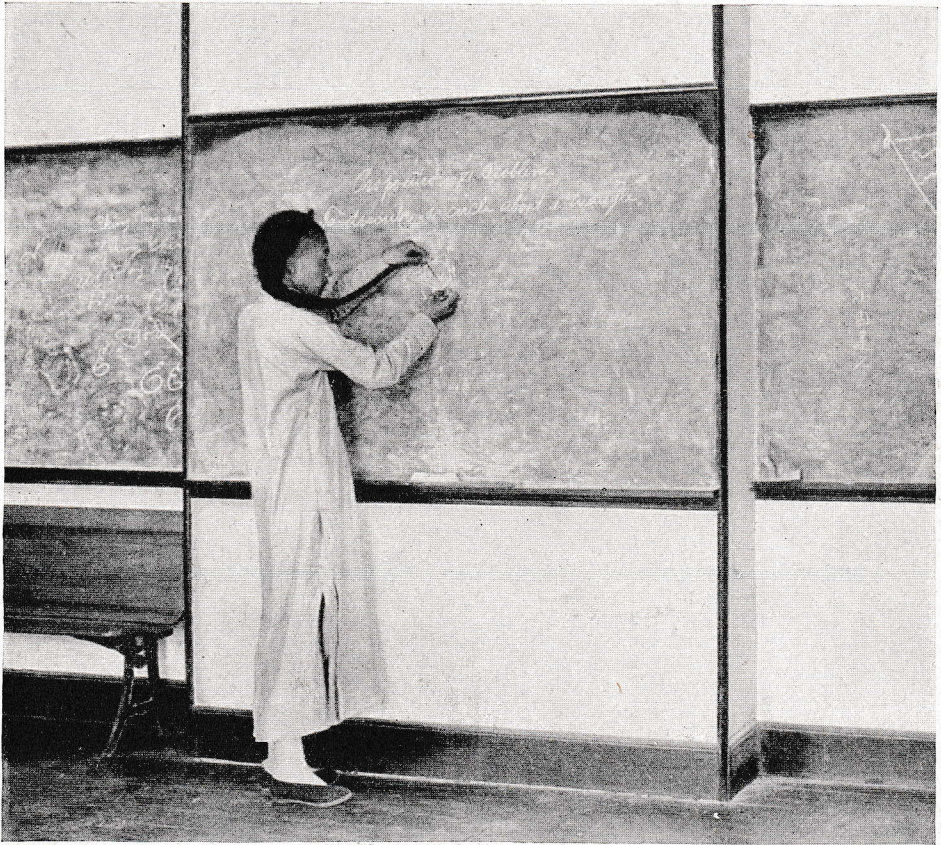
Photo, Baptist Missionary Society

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their susceptibilities may be wounded by a compulsory loss of dignity at the hands of another nation.

A sense of humour and of humour's attributes has been and remains an asset of incomparable value to the Chinese. It has often been remarked that if you can make a Chinese smile—and no men in the world are more easily provoked to mirth—you may do anything with him. A trivial jest, some

taels (imitation money used at funeral ceremonies), which for convenience of carrying he had slipped inside his umbrella. Suddenly opening the umbrella over his head the taels came plumping down about him the while he made some little gesture of mock alarm. The leaders of the crowd pulled up in surprise. He then, by simple sleight of hand, proceeded to extract one or two silver Mexican dollars from the chins



EASTERN EXPONENT OF EUCLID, THE FATHER OF GEOMETRY

His pigtail, held in position on the blackboard, provides excellent compasses and enables him to describe a perfect circle in chalk. This incident recalls to mind the circle drawn by Giotto of Florence, whose O, fashioned with one free sweep of the brush, was sent as a sample of the painter's talent to Pope Benedict XI., who thereupon engaged him to adorn the papal residence at Avignon

little unpremeditated act with a hint of comedy, has again and again averted a serious situation. The present writer once chanced to find himself threatened by a rather ugly crowd in a Chinese village at a time when anti-foreign feeling was strong. He happened to have just purchased a dozen or so paper

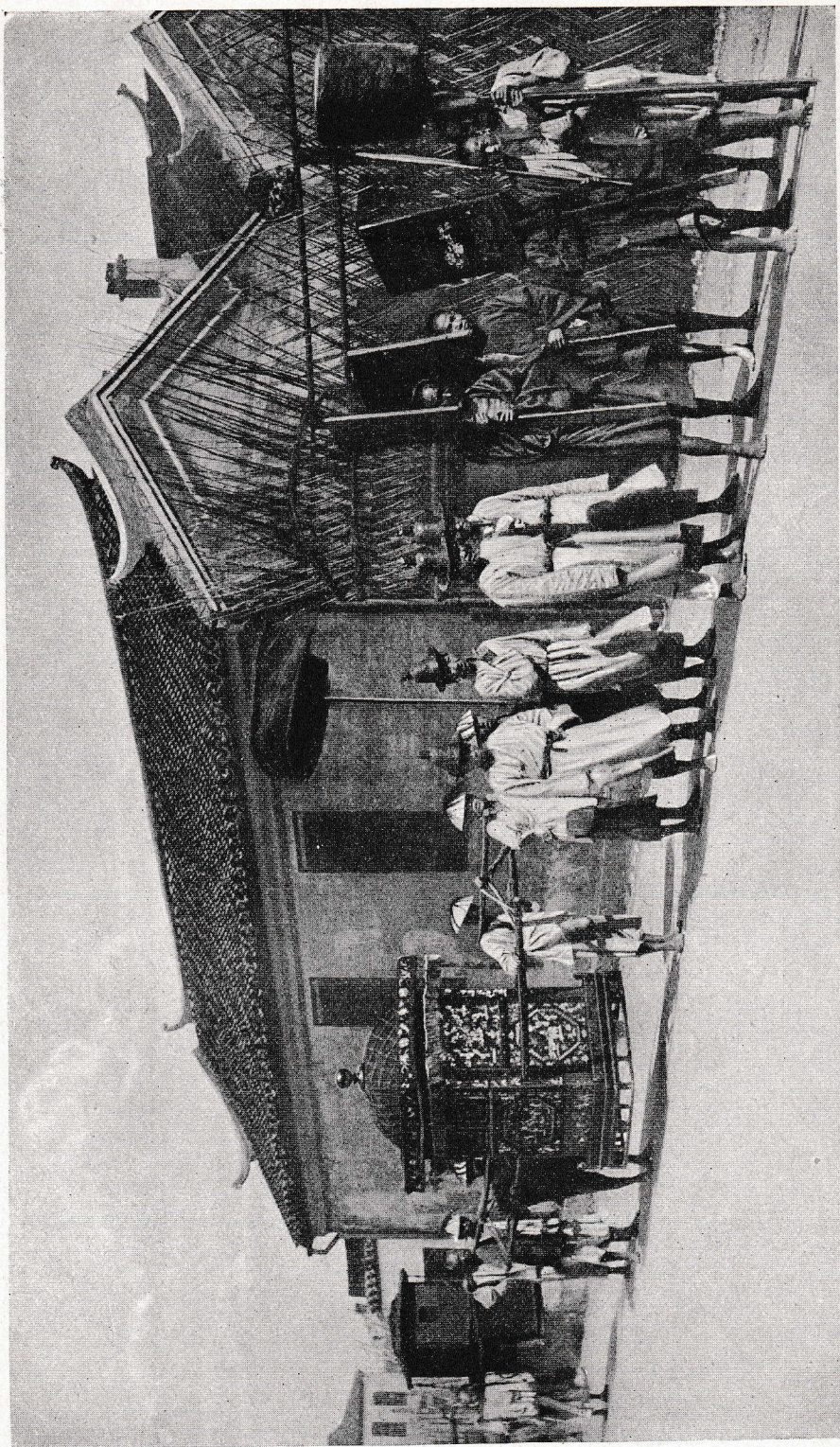
and ears of two of the graver-looking Chinese close by, offering in exchange a paper tael. The little conjuring trick, and especially the paper exchange, completely captivated the crowd of grown-up children, and the writer was able to go unmolested on his way, leaving the two reverend seigniors the



ASPIRANT FOR THE BACHELOR DEGREE OF "BUDDING GENIUS"

Gravity and dignity grow upon the Chinese student, whose education is drearily monotonous. Construction of sentences according to rules of precedent, the art of letter-writing, a smattering of Chinese history, artificial verse-making, and composition of essays are the essentials of the curriculum which will prepare him for the final goal of the Civil Service examination

Photo, Underwood Press Service



WITHIN HER RED WEDDING CHAIR THE BRIDE GOES TO HER NEW LORD

Marriage in China brings in its train a host of restrictions and penalties which the bride submissively suffers. On becoming engaged she retires into the strictest seclusion, and intercourse even with her own brothers is greatly curtailed. Her trousseau is conveyed before her marriage in grand procession to her future home. Later, the bride herself is borne in state to the house of her new lord and master whom she has probably never seen



CHINESE BRIDE ON HER WAY TO JOIN THE HUSBAND OF HER PARENTS' CHOICE

Preceded by a motley crowd carrying lanterns, banners, carved fans, and all the other essentials of a Chinese procession, the bride is borne, with the clashing of gongs, to her husband's house. Seated in the cumbersome, red marriage sedan-chair, highly ornamented with elaborate carvings and kingfishers' feathers, she is protected from the profane gaze of onlookers by heavy curtains. Her younger brother follows in an ordinary chair

Photo, Camera Craft, Peking

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butt of their friends' merry chaff over their poor bargain.

The absence of any adequate comparison makes it difficult to give any clear synopsis of Chinese characteristics. The simple, yet complex, social conditions of the Chinese, their outlook upon

affluence for a week. They will be happy on it. It will even supply toffee for the children. Yet probably in no single detail of such home life will a foreigner, however inured to hardship, find an atom of ordinary comfort. He could not tolerate it for a day. A Chinese may know that before the month is out he will have to sell a loved little son to pay a rapacious creditor; that his poor remnant of a home will be taken; that he and his wife will be wanderers on the earth. He will accept the situation apparently with stoical indifference, even with cheerfulness. Yet a Chinese will love his wife and child as devotedly as an Englishman does. Nor, when it comes to the cruel climax, will he fail in one jot of ceremonious politeness to the creditor. This indifference to ordinary comfort, this cheery contentment—fatalism, if you will—the total absence of nerves, all these find their origin in the marvellous vitality and recuperative power of the Chinese. This is the cardinal fact which above all else, most concerns the nations of the West in their consideration of economic pressure, industrial and labour competition on the part of China.

Just as China itself provides within its



KNOWN BY HER FAITH AND WORKS

This is the elderly matron of the Baptist Missionary Society's hospital at Tai Yuen Fu, Shansi. Dispensaries and hospitals are keys which unlock Chinese hearts closed against all other influences, and every well-equipped mission station has them

Photo, Baptist Missionary Society

life, their needs, their aspirations, all differ so vastly from those of Western civilization. Indeed, it seems impossible to understand how millions of the Chinese can exist at all; how they can derive any pleasure from existence passes all comprehension. In village life, which is the condition of the majority of the Chinese, two shillings of English money may well keep a whole family in

borders every variety of temperature, from an arctic cold to tropical heat, so will a Chinese adapt himself with the greatest ease to any condition of life. He is as much at home in a fever-ridden South American swamp as he is on the antarctic ice-floes or in the Waldorf Astoria of New York. And he will over-work and under-live the men of every other living race. Take as an example

CHINESE LIFE

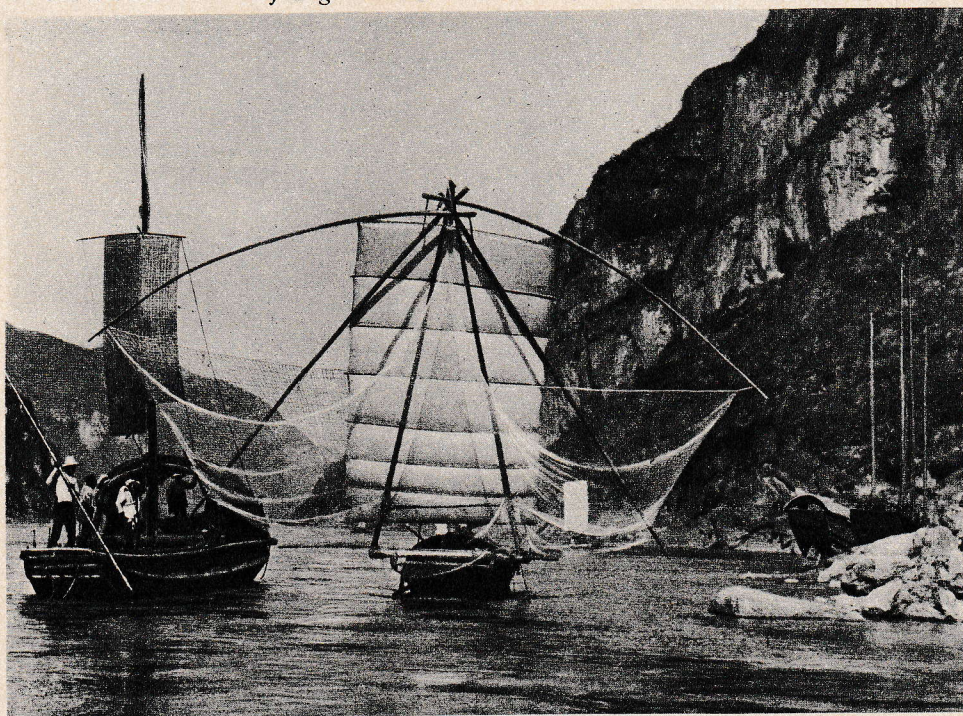
in Highway & Byway



Decorative arches and carved balconies brighten Tientsin's streets, where jinrickshas ply and Chinese pad along clad in white and blue



Peace enchants the boatman on West Lake, Hangchow, when sunset burnishes its tree-fringed waters and bathes the hills in liquid gold



Under the frowning cliffs of the Yang-tse gorges the fisherman skillfully plies his craft, lowering his nets from poles on either beam

Photos, Maynard Owen Williams



Seated on the shaft of his tilt-cart—a Saratoga trunk on cumbrous wheels—the Chinaman is shaded by an awning as he drives his ass

Photo, W. B. Moore



Very old jostles quite new in Peking—telegraph poles lining the ancient streets and electric lamps illuminating the massive city gates

Photo, A. Corbett-Smith



At the tiller of his own fishing-boat the Chinese skipper looks the whole world boldly in the face, enjoying his long pipe the while

Photo, B. T. Prideaux



With his three-stringed guitar encased against the damp, the blind musician taps and flutes his melancholy way down street and alley

Photo, Camera Craft, Peking



In gorgeous brocades, lent for their wedding, the young pair enter the holy estate to raise up sons to carry on their ancestor worship



Even the baby manipulates her chopsticks deftly, and her chubby brother is evidence that the family dietary is nutritious, if exiguous

Photo, B. T. Prideaux



Her white veil and bouquet show that this bride of Hangchow is a Christian. Red for wedding and white for burial is the native rule

Photo, Maynard Owen Williams



Fourteen specimens of the generation with whom the future of China rests. The youngest of them appear the least disposed to reconciliation to the camera and other contraptions of the foreign barbarian

Photo, B. T. Prideaux

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of vitality the living conditions of a very considerable proportion of Chinese, that part which lives in boats on the rivers and waterways of China. A typical inland fishing-boat would be about 12 or 14 feet long and 4 feet broad; a mat shed covers in the greater part. This is often the only home through life, not just of a fisherman and his boy, but often of a couple of families. The writer vividly recalls the anchorage of some 200 of these little boats, and in each of the six he visited there lived a man and his wife, their son and his wife, and one or even two little grandchildren. And with such competition, and with their primitive fishing-tackle, they yet earned enough to live on. And they seemed happy enough. But how or where could they all have slept? Not making shift for two or three nights, but every night for perhaps twenty-five years!

Again, the writer recalls seeing a little boy of about six years of age knocked down by a pony and brougham in a Shanghai street. The two near-side wheels went bump, bump over the child's body. The carriage was promptly stopped, but before the occupant could reach the child to pick him up the youngster picked himself up and ran away up a near-by-alley.

At the public classic examinations of China for degrees it is no uncommon thing for men over seventy years of age to submit themselves to the long ordeal. Dr. Arthur Smith has recorded some recent official figures. In Foochow, at one examination, nine candidates were over eighty years of age, and two over

ninety. In Ho-nan, there were thirteen candidates over eighty, and one over ninety. In Anhwei, there were actually thirty-five competitors over eighty, and eighteen over ninety. And one and all went through the nine days' ordeal, writing essays "perfectly accurate in



GIVING HIS PET AN AIRING

One of the commonest sights in China is that of a man standing for half-an-hour at a time, outside his house, holding a small cage in which he is giving his pet bird an airing

diction and with no signs of failing years." It is also no uncommon event for a son, father, and grandfather to sit for the same examination.

This aspect of Chinese vitality suggests attendant qualities which the Chinese display in so marked a degree—patience and perseverance. These



AGED FATHER WITH HIS DAUGHTER, WHOM HE WILL SHORTLY LOSE
Seated on the edge of his highly-polished chair, the old Nosu man rests in the warm sunshine outside his house. His strapping daughter, who stands dutifully at his side, no longer wears the traditional dress of her people. Her hand has been won by a Chinese tailor, so from now onwards she must adopt the dress and customs of her husband

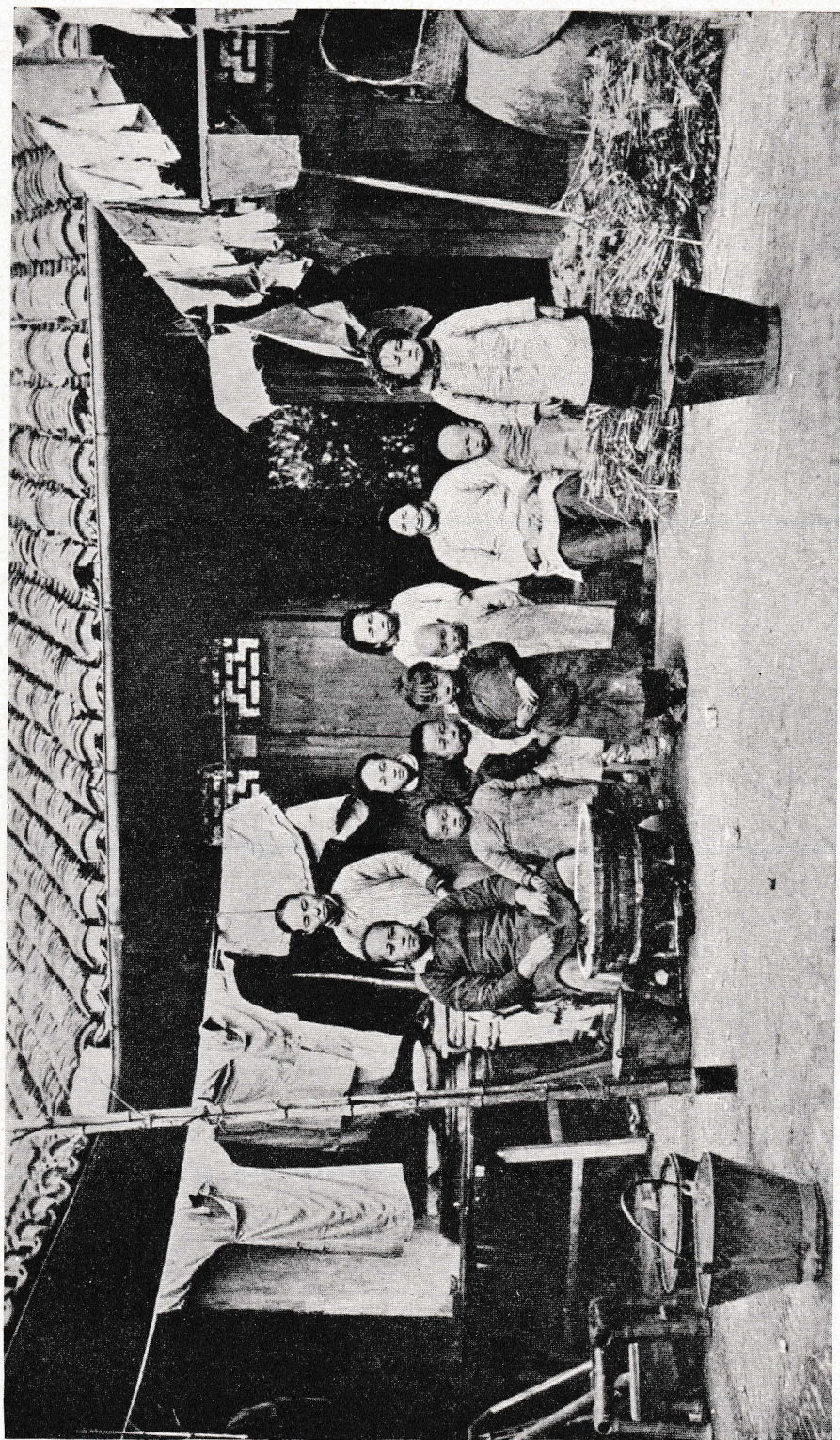
Photo, S. Pollard, "In Unknown China"



"SUPPORTED BY VOLUNTARY CONTRIBUTIONS"

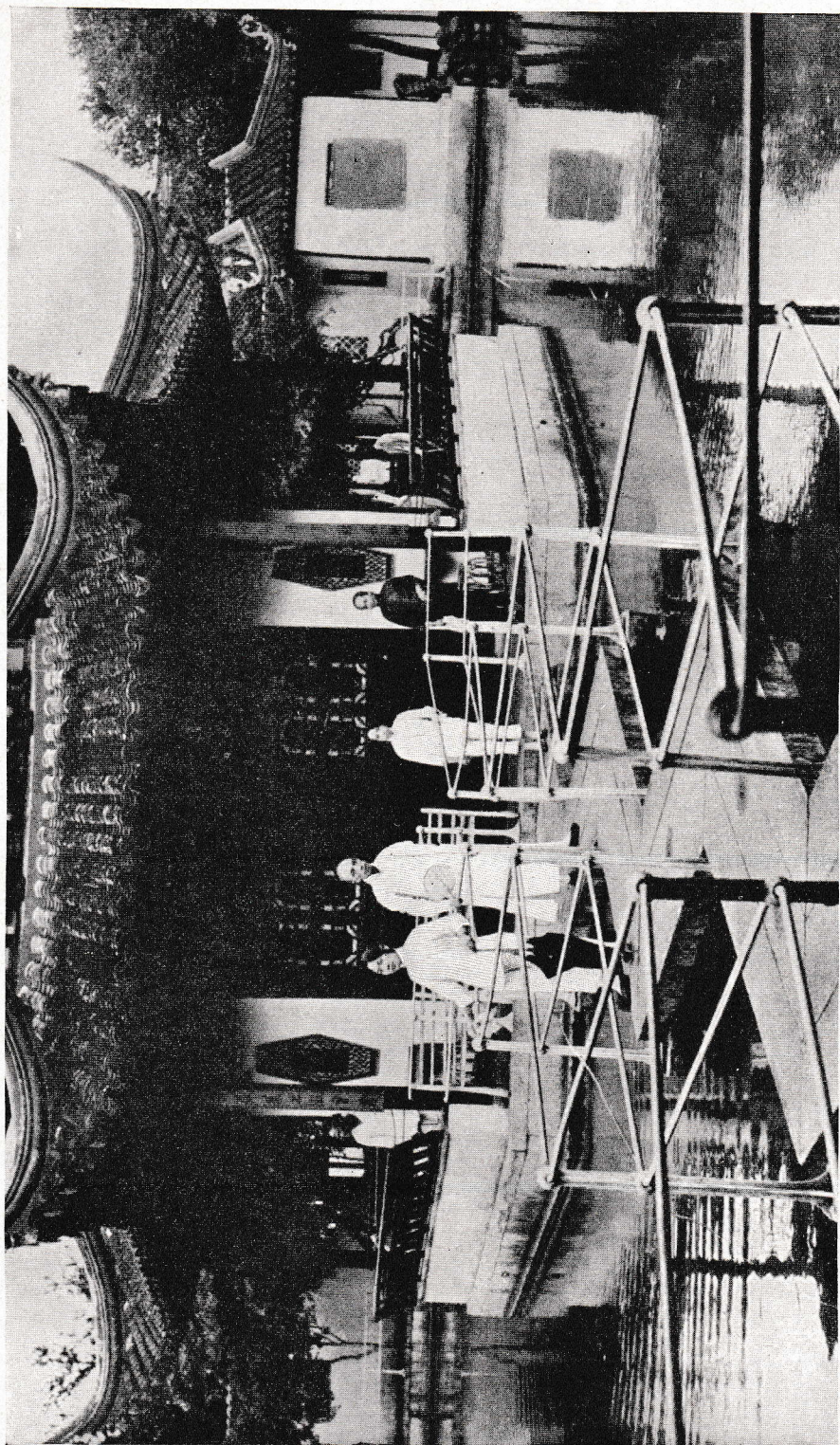
Throughout the day he squats by the roadside, "a thing of rags and patches," awaiting the largesse of the passers-by. His broom with its bamboo shaft is by his side, suggesting that he might do a little work when so disposed. Beggars are in such great numbers in China that they form one of the largest professions, even possessing their own "king"

Photo, Maynard Owen Williams



"SOMETHING ACCOMPLISHED, SOMETHING DONE": WASHING DAY AT A COUNTRY HOUSE

Although abroad "John Chinaman" is an industrious washerman for foreign employers, at home his own laundrywork is done for him by his womenfolk. Here, in the courtyard of a country house, the mothers are busy at the washtub, while the youngsters bring in bundles of fuel. Underclothes, night apparel, and bed linen form only a small part of the washing list of most Chinese, whose dress is mainly wadded outer garments, and who sleep under quilts



A CHINESE VENICE CUNNINGLY CONTRIVED FOR THE DELIGHT OF THE WEALTHY

Built on the edge of the great lake in the province of Kiang-su, this elaborate Suchau residence presents a pleasing picture of cool grace. Stone verandas united by quaint zigzag bridges provide a charming scene wherein the wealthy may pass the hours. The residences and grounds of the rich provide a marked contrast to the squalid and teeming homes of the millions of China's poor, to whom surroundings such as these are unknown

Photo, B. T. Pridoux

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qualities are, or were, particularly noticeable in their beautiful arts, their paintings, carvings, embroideries and the like. A Chinese might well devote a lifetime to perfecting a work of art, taking as his motto, "If I cannot finish it my son will." Time has no meaning for a Chinese. If he can find a place in his garments for it, he will carry a

physical endurance and indifference to pain. Could any other people endure to such lengths the hideous tortures and punishments the Chinese have invented and practise? And it will be remembered that it was Chinese executioners who were specially engaged as instruments of Bolshevik vengeance in Russia. But there is one form of discomfort

which will defeat even the iron-nerved and iron-skinned Chinese. He cannot stand a shower of rain. The Chinese dread rain as much as cats do. The horrible massacre at Tientsin had just begun, when a heaven-sent thunderstorm sent all the Chinese soldiery scuttling for shelter; and so most of the intended victims, preferring a drenching to being killed, managed to escape.

We may next review some of the vices, or, shall we say, "disabilities," of the Chinese from the foreign standpoint. Here again it is impossible to generalise, for, as always in things Chinese, we encounter direct contradictions. There are, however, one or two vices which are common to every social grade. Chief of these is the system of "squeeze" already mentioned. This, like "face" is not merely universally practised, but universally recognized as right and proper until carried to extremes. The following story, even



COIFFURE AND HAT COMBINED

Not content with dressing their own hair in artistic style, these Nosu girls have supplemented it with wool. After being dyed vast quantities are mixed with their own strands and the whole fastened with a band

Photo, S. Pollard, "In Unknown China"

watch, not to tell the time, but because the ticking amuses him. In a day or so he will forget to wind it up. Thus, regular working hours are anathema to the Chinese working folk: they don't understand them.

Instances of Chinese vitality can be multiplied indefinitely, especially of

though rather exaggerated, is or was certainly two-thirds true. It also illustrates another notable disability, lack of public spirit.

Say £20,000 was an annual appropriation for the public lighting of the city of Peking. Of this sum the Minister in charge took just half as his



ARMS AND THE MAN AS SEEN IN SOUTH-WESTERN CHINA

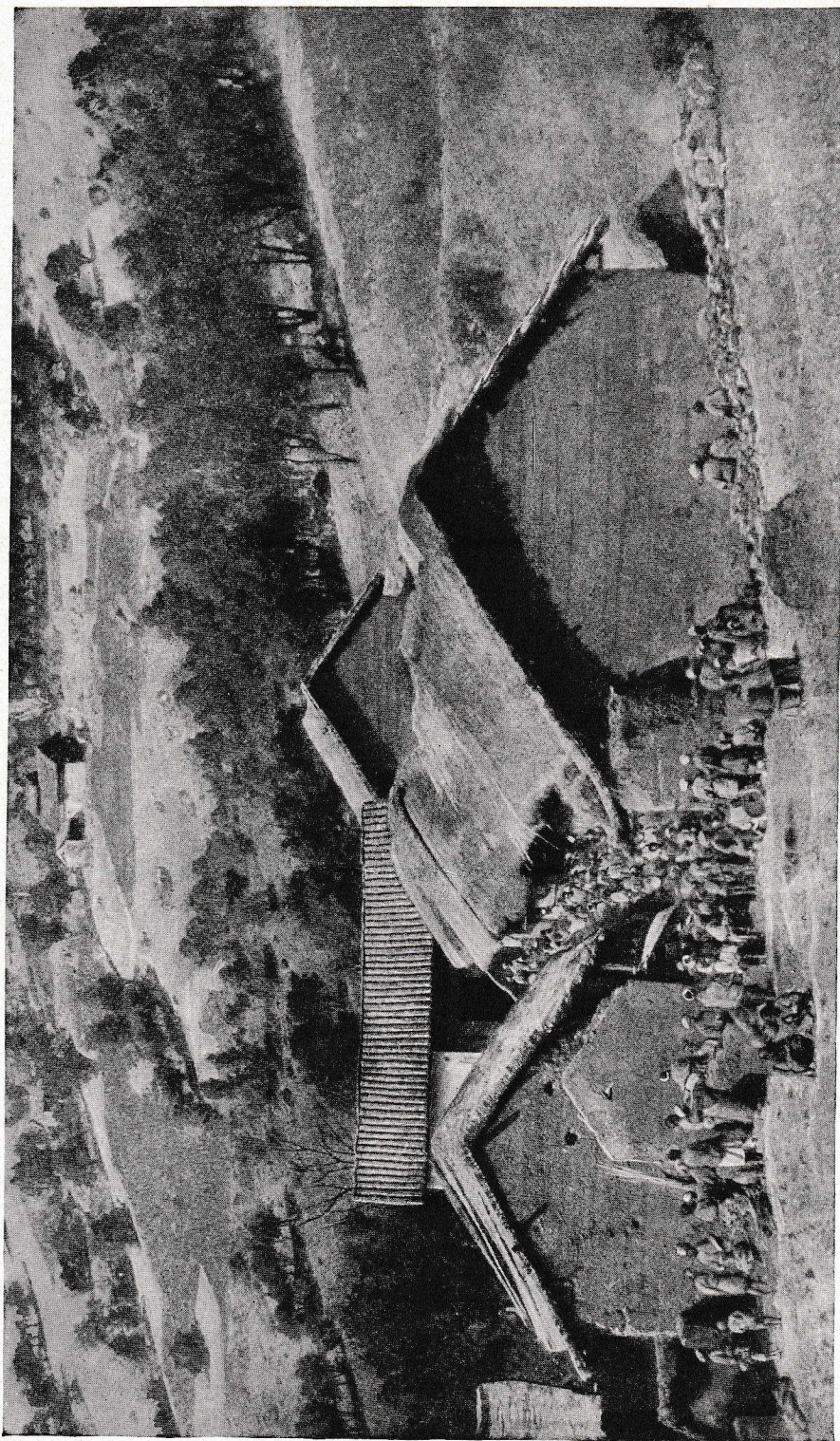
Captured during a raid on the Nosu, this lethal weapon is more of a curiosity than a really serviceable arm of attack. Of fearsome size, it requires the services of two men before it can be fired, and the recoil is probably sufficient to lay low the daring marksman who presses its heavy trigger. It is seldom used with a fixed bayonet



LONG-HAIRED LASSES OF SOUTH-WEST CHINA

Hair of remarkable length and thickness is one of nature's gifts to the Nosu girls who hail from South-West China. Accorded much social freedom, the women are of hardy stock and scorn the use of shoes and stockings. The soles of their feet become very hardened and frequently crack badly. The sufferer then merely resorts to needle and thread to heal the wound

Photos, S. Pollard, "In Unknown China"



NOSU MARKET VILLAGE IN A SYLVAN SETTING CURIOUSLY ENGLISH IN APPEARANCE

Nestling on the sunny slopes of the tree-covered hillside the only indication that these are not the outbuildings of a farm on the Sussex Downs is afforded by the crowd of natives in the foreground. The market is held every six days, and the country people flock in from the outlying districts to barter their produce and discuss the events of the day. These meetings serve as a medium for spreading news broadcast

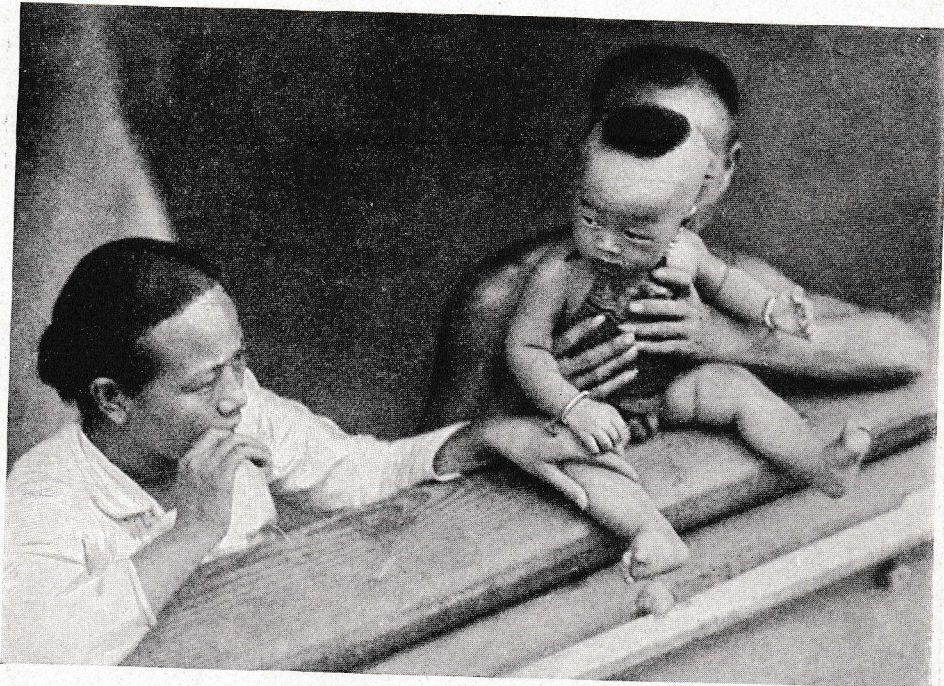
photo, S. Pollard, "In Unknown China"

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commission or squeeze. The Permanent Secretary, being an equally important person, then takes his half, and hands on the balance, £5,000, to his underlings. From grade to grade the ever-decreasing balance descends, until at last the poor remnant reaches the contractor. And as the sum now in hand is about $7\frac{1}{2}$ d., one of the office coolies is given the contract, with instructions to provide some wick and a plate of oil. This, with a rare touch of conscience, he does—after deducting his 2d. A passing

farthing. The \$100 gradually vanished in the process, until at the last town he visited the money-changer calmly remarked, "You owe me eighty-three cents."

Never has squeeze proved itself so great a curse in China as during the period subsequent to the 1911 revolution, when the Tuchuns, or provincial military governors, amassed great fortunes through the continued civil war. And no more scathing comment on the situation could be made than a recent



THEIR SON AND HEIR: THE FAMILY PRIDE

He is an important personage from the day of his birth. Chinese dote on their children, a Chinese mother being quite a slave where her offspring are concerned. Female children are of little account, but a boy is welcomed with intense delight. So fearful are some parents lest their only son should come to harm that they give him a girl's name in order to deceive the malicious spirits

Photo, Maynard Owen Williams

beggar, attracted by the unwonted illumination, finds the plate and drinks the oil.

The anecdote reminds one of another, wherein an Englishman, having heard of the practice, determined to test it for himself, devoting a currency note of \$100 to the purpose. This sum he merely changed at every Chinese town and city he visited from one local currency into the next, not spending a

remark by that distinguished and widely known Chinese, Tang Shao-Yi, to Mr. J. O. P. Bland, and recorded by the latter. "I think," said Tang Shao-Yi, "they (the Tuchuns) would like to resign, so as to have time to attend to their investments. At all events anything would be better than another revolution and a new lot of Tuchuns; for the new lot would be in a hurry to get rich, while the present lot ought to



"WHEN THE SUNNE SHINETH, MAKE HAY"

Fields laid down for hay and clover are virtually unknown in China, the low-lying valley lands suitable for that purpose being, for the most part, given up to rice-growing. These children have been cutting grass in a neglected corner with the peasant's clumsy-looking sickle, raking it together with an eight-pronged bamboo fork, and carrying it in baskets



TRIUMPH OF MIND OVER MATTER: A JUVENILE LAND GIRL

It seems to be troubled sense of responsibility that puckers the brow of this little Ningpo baby rather than fear of the mild-eyed cow snuffing at her flowered jacket. Quite small children hector and domineer over the buffaloes employed upon the land, tiny boys driving them to and from the fields, guiding them when pulling the plough and riding on their backs

Photo, Maynard Owen Williams



"THE BABY FIGURE OF THE GIANT MASS OF THINGS TO COME"

Among China's crowded millions, the baby boy reigns supreme. His birth is heralded with great rejoicing, for he it is who is to help his parents rise in the social scale, and who, through diligent study, will become an honour to the ancestral clans and to the young Republic. Meanwhile, unconscious of his parents' ambitions, the mind of this sturdy baby is occupied solely with toys and sweetmeats

Photo, Maynard Owen William



VILLAGE SCHOOLBOYS OF CHE-KIANG: THE SOURCE FROM WHICH THE BRAINS OF THE CELESTIAL REPUBLIC ARE DRAWN
 The Chinese have a profound reverence for instruction; nearly every village has a school. Many famous Chinese scholars have received their first intellectual training in the village school, for, with perseverance, boys of humble origin may rise to the mandarin class. The maxims of the great Confucius are studied assiduously, nor is the saying of Mencius overlooked: "The people are of the highest importance, the gods come second, the sovereign is of lesser weight."

Photo, B. T. Pridoux

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be nearly satisfied." Other disabilities may briefly be mentioned. Truthfulness, as a desirable virtue, appears to be unknown among the Chinese. An obvious, barefaced lie is, when discovered, a good joke, especially if the other party has been momentarily deceived. You chance to call upon a Chinese whom you have not previously seen. He may possibly himself receive you and calmly inform you that he is out. Similarly, a Chinese has little or no idea of accuracy, nor can he conceive why anyone should need to exercise such a quality. In nothing is this disability more conspicuous than in the nightmare of Chinese currency. Again, the Chinese are apparently quite incapable of grasping and keeping hold of the point of any matter; their brains do not function on such lines.

Thus, you attempt to argue with the cook over the question of nutmeg on rice puddings. Cook has used it all on the last pudding, and, as usual, has not troubled to get more.

"Hallo, cook, why no nutmeg on the pudding?"

"Nutmeg no have got."

"But you had some the other day." "Plenty nutmeg have got last day."

"Yes, I know; but why not to-day?" "Nutmeg no have got."

"You mean it's finished?" "No have got; makee finish."

"All right. But why not ask for more?"

"No have askee more." (No, I didn't ask for more.) And so on ad lib.

Their talent for misunderstanding, wilfully or otherwise, is quite astonishing and, to a foreigner, most maddening. Their hide-bound conservatism; determined reliance upon primeval methods and customs; immovable conviction

that their own way is the best way, combined with a rock-like passive resistance against any innovation—all these combine to render any attempted foreign intercourse extremely difficult, and offer serious obstacles to China's progress and participation on equal terms in the comity of nations. Show a Chinese some simple modern contriv-



A YOUNG DIOGENES IN HIS TUB

Snug in his wadded jacket he has been deposited in a barrel to keep him out of harm's way. The pom-pom on the top of his bonnet suggests the mandarin's button he may secure by-and-by

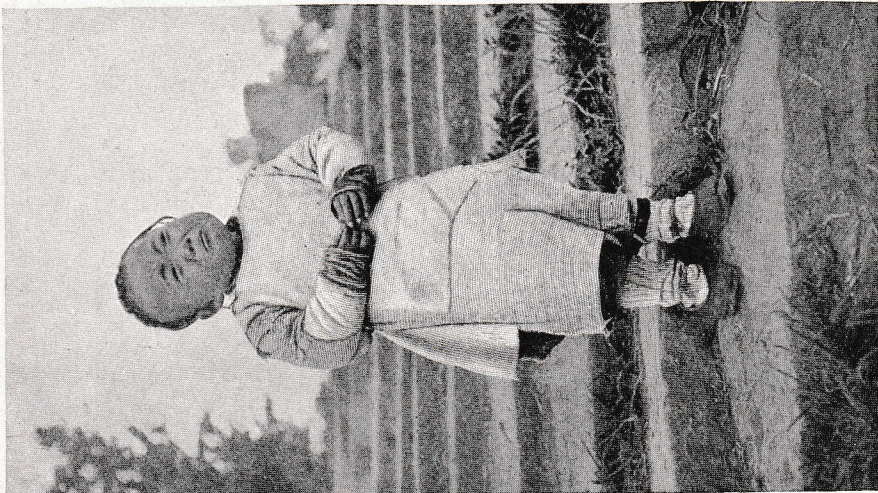
Photo, Maynard Owen Williams

ance that will make his work the easier, and he will regard it merely with the interest of a child watching a conjurer bring rabbits out of a hat. An American lady imported a patent washing-tub and clothes-wringer, hoping to save her garments from the rents and tears always resulting from Chinese laundry methods. She carefully explained the



"SEE WHAT I'VE FOUND"

These two little kiddies examining their find so intently are wearing their winter coats of thick quilt. Though very heavy the coats are not so warm as they look, being extremely draughty



CRYING FOR THE MOON

Abominably spoiled, never slapped or beaten, the youthful Celestial generally gets what he wants. If thwarted he gives vent to his displeasure in the way usual with less pampered children.

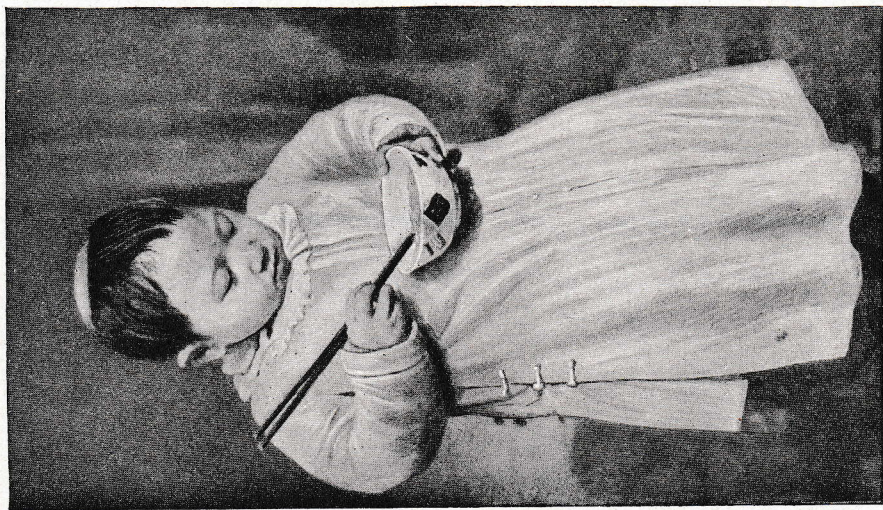
Photo. I. C. Foster



YOUTHFUL CHINESE TRICKSTERS

The clever performances of jugglers, acrobats, and ventriloquists afford popular street diversions, and small urchins early acquiring the tricks of the trade give clamorous demonstrations of jugglery

Photo. B. T. Pridmore



MINDING HIS MANNERS

Fingers were made before chopsticks, and to the Western mind would seem better adapted for picking up rice with. This Chinese baby patiently perseveres with his effort to eat properly

Photo, E. T. Pridcaux



PERSEVERANCE IN A GOOD CAUSE

The soaring human boy's capacity for goodies, unmeasured everywhere, is largest in China. The Chinese have the "most unscrupulous" stomachs in the world, able to digest anything

Photo, Camera Craft, Peking



DESERVES A FLEA IN HIS EAR

There is no minimum age below which a Chinese child is forbidden to smoke. The cigarette is better proportioned to this youngster's size than the cheroot affected by Burmese babies

Photo, Maynard Owen Williams



SHREWD AS THE WINTER WIND

Fur jacket, quilted petticoat, and huge sou'-wester keep this elderly shopkeeper of Kiang-su province warm while he peers over his spectacles for a chance of a bargain

Photo, B. T. Prideaux

mechanism, the great advantages of time-saving and preservation. Ah-wong understood perfectly and quite agreed. But next laundry day there was Ah-wong as usual beating the clothes to fragments upon a couple of stones in the yard. He remarked that the foreign fashion might be very clever, but that what his great-great-grandfather did must be the best method.

Are the Chinese trustworthy? Between the ayes and the noes the telling is equally divided; and who shall give the casting vote? Ask the great banking firms of the Far East and the ayes have it. In the banks of Japan Chinese clerks are distinctly preferred

to Japanese. Yet one can record cases where Chinese clerks have embezzled large sums. An English acquaintance of the writer had for twenty years a house-boy who was a prince among house-boys. In every respect he was a model. At the end of the twenty years that boy decamped with every article of value he could lay his hands on. The present writer had for years a cook who was, apparently, without a fault, save the usual Chinese failings. One fine day a police inspector turned up to arrest that cook. The writer naturally protested. The inspector replied by leading the way to the house cellar. There was revealed a primitive but most effective plant for making spurious coins—10 and 25 cent pieces—upon which for months past cookie and his friends had been leading the gay life in their off hours. Yet does the writer cast his vote with the ayes.



A VILLAGE PATRIARCH

Hard work, done on frugal fare and in insanitary conditions, is the lot of millions of Chinese, yet many of them attain a good old age, retaining vigour to the end

Photo, B. T. Prideaux



LIFE'S STRONG CURRENT FLOWING DOWN THE STREET

Bowl and chopsticks, fluttering fan, shorn brow before and long pigtail behind, cotton jacket and blue gown—all the details commonly associated in the Western mind with the old and inscrutable land of China appear in this photograph of a crowded street in Kiu-Kiang, the busy Treaty Port of Kiang-si province, on the Yang-tse-Kiang

Photo, H. I. Merriman

As a last sub-division of the Chinese character, we may suitably consider such aspects as sympathy, benevolence and their opposites, and so public spirit and patriotism. Here again we are at once confronted with a maze of contradictions. Of the Five Constant Virtues taught by Confucius, the practice of virtue, or Benevolence, comes first. And the Chinese are benevolent in many ways, but, as a rule, only when it suits their purpose to be so. It would seem that a quid pro quo is demanded, if not in this world, then in the next. The masses frequently cooperate most zealously in such charitable objects as famine relief measures; but, remembering how and why the Chinese give alms to the swarms of beggars that infest every district, it is not unreasonable to suggest that such benevolence is more often than not dictated by a fear of reprisals in some form or another. The Chinese, on the whole, appear to love their children; yet they can be very

cruel to them. Sociability and happy intercourse with their neighbours is the chief recreation of the Chinese; yet their indifference to suffering, even callousness, their cruel mockery of physical infirmity, are dreadful to witness. In the same way the Government of the country, faced with ever-recurring famines and devastating floods, could do so much to prevent, or at least alleviate the widespread distress; yet little or nothing has ever been done. And these famines and river devastations account, each one, not for hundreds or thousands of lives, but for millions.

Mention has been made of Chinese punishments. The infliction of them is by no means confined to legal officers, for it is very common for private individuals or a section of the community to take the law into their own hands and mete out to an unfortunate victim horrible tortures. These often end only with a murder—for a thief is frequently buried alive. Two or three thousand

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strokes with the bamboo is no uncommon sentence in a Chinese yâmen for even a trifling offence. Consequently it is often urged by foreigners that such barbarities must cease ere China can be dealt with on equal terms. Yet what is the alternative? Such awful cruelty is recognized and expected, but it is not always a sufficiently strong deterrent. As Dr. Arthur Smith has remarked: "Physical

force cannot safely be abandoned until some moral force is at hand to take its place." The republican Government proposes a sweeping prison reform. And the Chinese prisons are indescribable. But educated Chinese often remark that, if prisons are made at all habitable, crime will at once increase ten-fold and the prisons be crowded out in a week by men seeking a roof over their heads



HAPPY MOMENTS CHEERED WITH TEA AND TOBACCO

Refined simplicity distinguishes this aristocratic Cantonese home. A single flowering branch in a porcelain vase adds a touch of grace to the lacquered table on which are two little cups of tea, amber-coloured and scented with flower-petals, for the ladies. The younger lady holds her water-pipe ready for a whiff and a paper spill wherewith to light it

Photo, Underwood Press Service



AN AFTERNOON STROLL THROUGH THE STREETS OF OLD PEKING

Unlike so many of their Chinese sisters the Manchu women have always been able to enjoy the delights of walking in comfort. Their feet were never bound in childhood to obtain the deformity of the "lily-foot" which the women of China used to consider so becoming

Photo, A. Corbett-Smith

and the luxury of a meal every week. The idea that anything can exist for the good of the community generally is simply incomprehensible to the Chinese mind. Take, for instance, the condition of the roads (so-called) in China. Dismiss at once any conception of broad, metalled highways such as Europe can show. A road in China is simply a track made by the feet of travellers passing from one place to another. In time it will be worn down below the general ground level, and so in the rainy season will serve as a miniature canal. No adjoining property owner would dream of repairing his frontage, nor

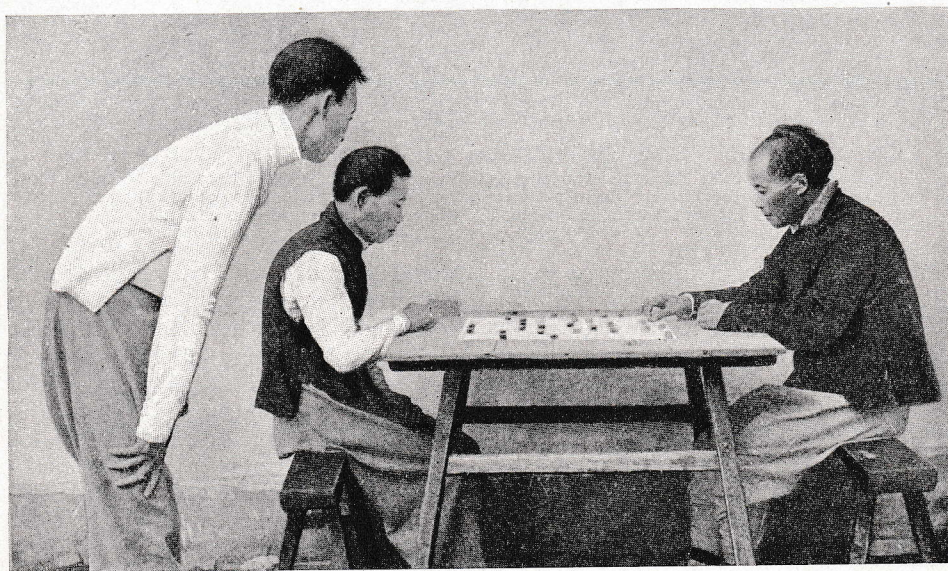
would a number of local residents ever cooperate. Similarly, in a town or city every householder uses to the full the road-space in front of his dwelling, simply because he has nowhere else for his business or household affairs. A man will unload a cart in front of his house, and all traffic must cease or be diverted until the operation is finished. Or he will stack his bricks and mix his mortar in the middle of the road; or a family will decide to build a stage for a theatrical performance; or the good wife will hang out her clothes to dry; the barber will shave his customers; the carpenter will saw his wood—all in the



CONSULTING THE FORTUNE-TELLER AT HIS HUMBLE SEAT OF CUSTOM

Before the credulous Chinese will take any step in their daily lives—be it the selling of a wife or the selling of a pig—the fates must be consulted to determine a happy day. The street fortune-teller does a thriving trade in settling these momentous questions, and does not let his patrons forget that Confucius bade them consult the gods on all occasions

Photo, J. C. Carter



CHINESE CHESS PLAYERS AT THEIR "GAME OF WAR"

As used in China chessmen resemble the Western draughtsmen, with the names of the pieces they represent cut in the wood. The board has sixty-four squares, all of one colour, and the pieces are placed on the intersections of the lines. The pieces are the general, pairs of secretaries, elephants, horses, chariots and cannon, and five soldiers

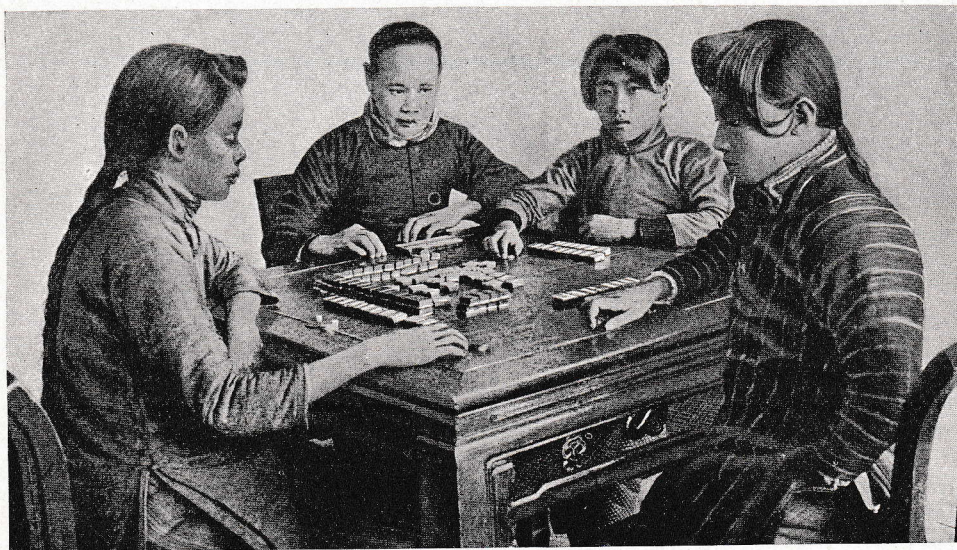
Photos, B. T. Prideaux



SCHOOL-CHILDREN LISTENING TO THE MASTER'S VOICE

Teachers, both religious and secular, long ago discovered the value of the magic lantern as a means of arresting their pupils' attention and creating an interest on which knowledge could be built up. To the magic lantern the gramophone has succeeded, and good instruments, such as that shown here, are now to be found in many schools in China

Photo, J. C. Carter



ITALIAN GAME THAT HAS WON THE CHINESE WOMAN'S FANCY

Several games of dominoes are played in China, especially by women, who may be seen thus amusing themselves at almost any hour of the day or night. Thirty-two dominoes make the set, with duplicates of each domino and no blanks. Dice are used in some of the more complicated games, upon one of which these girls are engaged

Photo, B. T. Prideaux

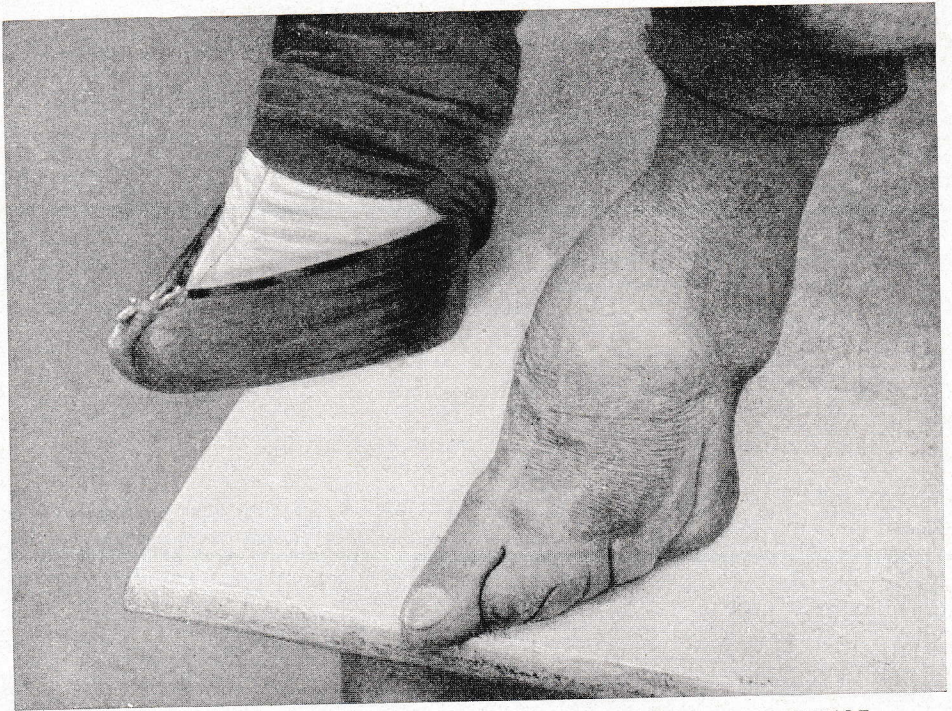
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middle of the track. No one will think of protesting.

Attempt to discuss with an average intelligent Chinese some public question of the moment, some proposed government reform or change of administration. He will probably regard you with astonishment and finally ask why in the world either of you should bother his head about it when the officials concerned are paid to attend to it. What does your Chinese care what officials are in power,

"he who is not in an office has no concern with plans for the administration of its duties." There is the maxim which would seem ever to guide the Chinese.

And a national patriotism. Does any such exist among the Chinese? In the Western conception of the term we should reply, certainly not. Chinese patriotism resolves itself primarily into a personal or family affair, a love of his home. In whatever far country a



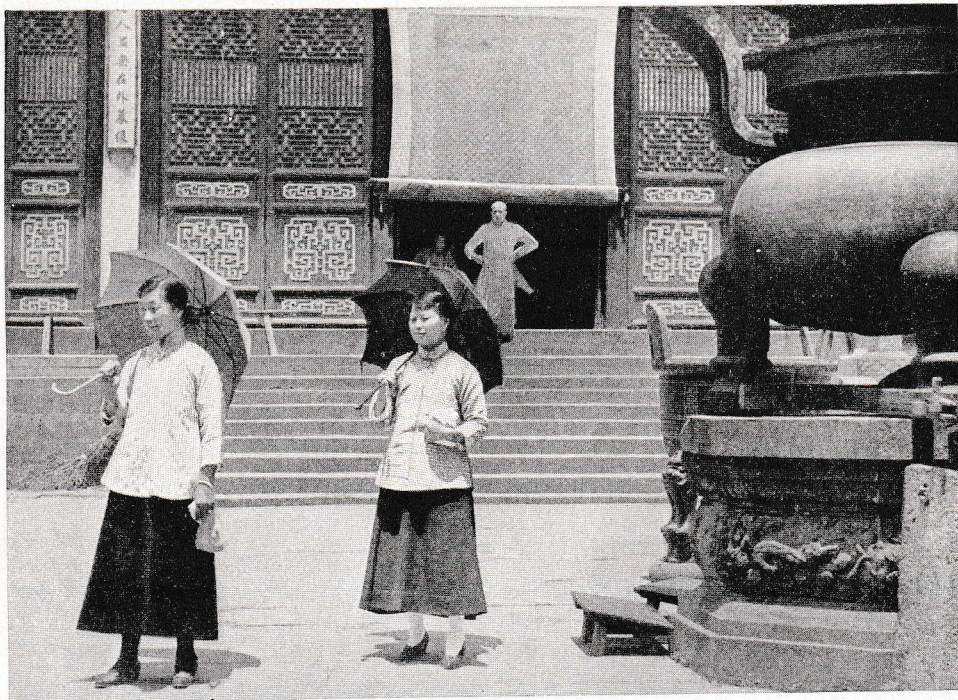
FEET OF THE WOMEN WHO CAN NEITHER RUN NOR DANCE

For centuries the women of China have groaned under the tyranny of national fashion which condemns them in girlhood to years of torture through the senseless crippling of their feet, obliging them to totter through life on tiptoe. Unknown in the days of Confucius, this practice of foot-deformation is not religious in origin. Happily, the cruel absurdity of this enforced hobble in a shoe three or four inches long has been at last recognized

Photo, B. T. Prideaux

so long as he is left alone and their squeeze is not too exorbitant? In the same way a Chinese unused to the spectacle will regard with amazement a foreign lady running about hitting a tennis ball over a net. "Why, in Heaven's name," he exclaims, "does she do it, when for three-halfpence any coolie will gladly spend the whole day doing it for her?" "The Master said," so runs one of the Analects of Confucius,

Chinese may be obliged to live, his one overwhelming ambition and constant longing is that he may die and be buried in the land of his fathers. Thus, next to decapitation, the punishment most dreaded of all by a Chinese is a sentence of exile, banishment to a distant province. The offender is allowed perfect liberty within the confines of that province, but should he make any attempt to see or communicate with his



WESTERN INFLUENCES INVADE A STRONGHOLD OF EASTERN TRADITION

In their European skirts and trim shoes and stockings these two girls represent the growing emancipation of Chinese womanhood. Surrounded by the tokens of a civilization that was old before Europe had passed from a state of savagery they appear oblivious of the priest who, with hands on hips, stands sternly regarding them from the steps of the temple



DEFT FINGERS DRESS MY LADY'S HAIR IN THE MOST BECOMING FASHION

Seated at her dressing-table this lady of the upper classes patiently submits to the ministrations of her maid. Like their Western sisters the women of China take great pride in their hair, the arranging of which is a matter of no small importance. No one style is preferred, the dressing being adapted to the personal taste of the individual

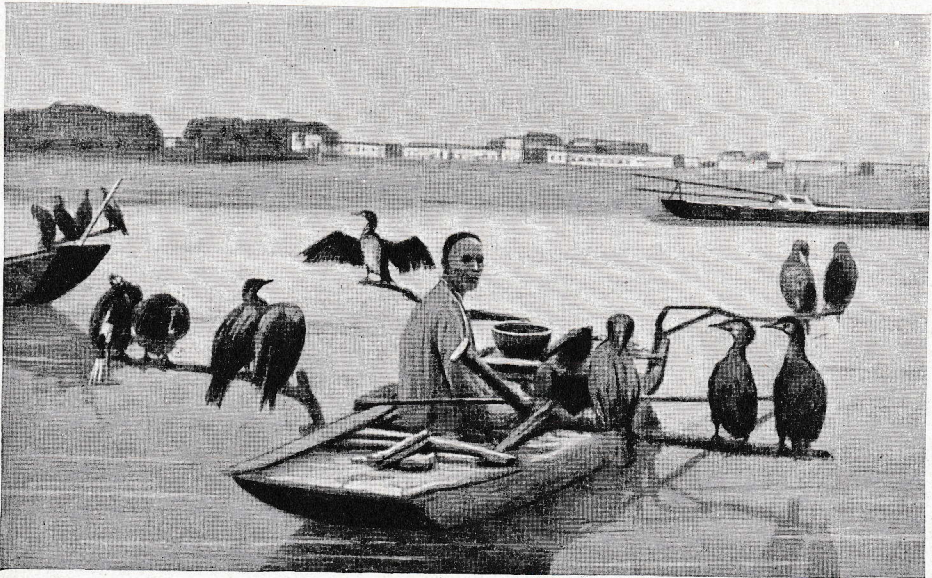
Photos, B. T. Prideaux

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wife or children, one or other of those loved ones will certainly be put to death. On the other hand, there certainly does exist among the official classes what may pass as patriotism—the passionate observance of the creed, China for the Chinese; an indifferently concealed hatred of and contempt for the foreigner and all his ways. It were mere folly to ignore this, or to imagine that the Chinese, even the Young China party, are adopting foreign customs and inventions for any other reason than that of compulsion and force of circumstances. That there have been many

are directly or indirectly responsible for wellnigh every phase of it. Altruism, charity, thought for others or for the common weal, can find little place in a man who needs must fight his sternest to support himself and his family. As for the saving virtues of humour, contentment, and the like, we may almost regard these as merciful heaven-sent gifts to alleviate the daily lives of toil and hardship.

There is no phase of Chinese social life in regard to which generalisations by a foreigner must prove more inaccurate and unjust than the position of Chinese



FEATHERS AND FINS: CORMORANT FISHING AT TUNGCHAU

Cormorants have been used by the Chinese for fishing for centuries. At a given signal they dive noiselessly into the water, dart in pursuit of a fish, and gulp it down into their pouch. A strap round the throat below the pouch prevents their swallowing it. Then, returning to the boat, they disgorge their prey and await orders to dive again.

distinguished and self-sacrificing national patriots in the course of China's history may happily be conceded; also that upon occasion the people, or sections of the people, have followed them. But such exceptions only serve to intensify the general attitude.

It will be apparent that social conditions and physical environment have profoundly affected the Chinese character. In short, a racial fecundity which knows no bounds, and the consequent daily struggle of millions for the barest subsistence—these factors

women. How can any foreigner, even with exceptional opportunities, arrive at the truth? For to treat of a nation's women is to attempt the unveiling of the intimate home life of the people. And who may do that of any people with impunity? In the Chinese language one of the equivalents for "a woman" means, literally, "inside (or house) person." And such is the Chinese conception of their womenfolk. But there is one main factor which to the Chinese places women in a lower status apart and affects the entire relationship between



ANXIOUS TO SEE WHAT FORTUNE AWAITS HER CAST

Fishing for the sake of sport does not appeal to the Chinese, who are only interested in the occupation as a means of getting something to eat. This Chinese maid in her neat white dress dexterously manipulates a heavy four-sided net fastened to a stout bamboo pole. The corners of the net are supported by strong sticks which meet together and are fastened on to the head of the pole

Photo, B. T. Prideaux



CHINESE ANGLER PLYING HIS CRAFT AMONG THE WATER-LILIES

Busily trailing his net through the weed-strewn waters, this youth carries a bottle-shaped wicker basket slung at his side, in which he places his catch. Fish of all sorts are a favourite food in China, and it is said that one can eat a different kind every day in the year; of carp alone there are fifty-two species. The Chinese even stock their flooded rice-fields with fish to ensure a plentiful supply

Photo, Maynard Owen Williams



"A MERRY HEART GOES ALL THE DAY"

Although his life is one long toil amid grinding poverty, his unfailing cheerfulness and sense of humour carry him through. The weather-beaten face of this Chusan Island fisherman is a mass of wrinkled good humour

Photo, Maynard Owen Williams

man and woman. A Chinese woman cannot perform or actively share in the ancestral sacrifice. From that point of view and all that it means a woman is, therefore, of little or no account in the Chinese scheme of life, save as a medium of reproduction and as a house-overseer.

If the Chinese knew the plays of Shakespeare, the words of Macbeth, "Bring forth men-children only," would be found emblazoned in every home.

Speaking of the thousands of Chinese families which exist on the verge of starvation, it may be said that if a girl-baby survives the first two or three hours of its life and is not murdered through disappointment it will stand a fair chance of being reared; bearing

always in mind the heavy infant mortality and the prevailing ignorance and carelessness in the care of children. From that hour until the far-off day when the girl becomes an autocratic mother-in-law her life is just an existence—flat, stale, and unprofitable. Even her marriage only serves to bring her under the subjection, often most harsh, of her husband's parents, and her only hope of happiness lies in her presenting the family with a son.

The separation of the sexes is very strictly observed by the Chinese. The Book of Rites, that great Chinese classic, enjoins that a brother may not sit at the same table with a sister over seven years of age; that a father may not sit in the same room as a daughter; that male and female garments may not be hung upon the same rack. Naturally enough, conditions do not always permit of such strict observances, but there at

least is the basis of the Chinese code. Technically speaking, the wife or daughter of a Chinese does not exist. A mixed dinner-party, for instance, would outrage all sense of Chinese decorum. And there is nothing to the Chinese mind more incredible and despicable than the dress, or lack of it, of foreign ladies.

Education for girls, apart from the handful of mission-schools, is practically unknown. For the attitude of parents is summed up in the idea: "If her future husband's parents want her educated, let them see to it themselves; why should we bother?" In fact, the principal object is to get rid of the daughter as soon as possible, by marriage for choice. If poverty presses too

hardly, then the girl is a marketable article. The average Chinese girl knows nothing, save perhaps the routine of some manual labour, and goes nowhere until her marriage, when she merely exchanges one imprisoning circle for

another. In violent contrast are the spheres of foreign influence and education—Shanghai, for instance. Here you may find Chinese women engaging in all the activities of their Western sisters, from political tub-thumping on



GAMBLING FOR SWEETS AT "ROULET, OTHERWISE ROLY-POLY"

All Chinese, men and women alike, are possessed by the gambling spirit. They begin in earliest youth, venturing a cash or two on the chance of winning a sweet or cake from the itinerant bankers who set up their roulette apparatus in the streets. Gambling sheds are found in the slums of every city and are always crowded with clients

Photo, B. T. Prideaux



MUSICIANS PLAYING A TRIO FOR GUITAR AND VIOLINS

Guitars of various forms exist in China, blind musicians playing one kind, while blind singing-girls accompany themselves on another. Violins also are diverse, the bow passing between the strings of some, as here illustrated. Western ears are quite unable to appreciate Chinese music, in which the melodies are wearisomely monotonous and harmony as understood elsewhere is non-existent



CANTONESE GENTLEMEN ENJOYING A QUIET FLUTTER

Games of chance are dear to the heart of all Chinese. The cards they use are pasteboard slips about two inches long and half an inch wide, and for the game of Cha-Kam thirty-two constitute a pack. In another popular game, Ngau-pai, or Cow-cards—so called because, according to tradition, it was first played by cow-herds ages ago—the pack consists of thirty-six cards



MEN ADAPTED TO THE MASTERY OF ACROBATIC FEATS

The Chinese are rightly called a nation of acrobats. The very existence of the dense masses is based more or less on the theory of the survival of the fittest, and it is not surprising that the powers of endurance of the "man in the street" are developed to the utmost. No matter what the exhibition, if the entertainers can provide really stimulating amusement, the "dense crowd" will be there

Photo, B. T. Prideaux



AN ALLUREMENT WHICH FEW CELESTIALS CAN RESIST

When swords come into play in the hands of the Chinese juggler the ring of spectators widens as it by magic. The professional "outfit" is composed of simple, everyday objects which, however, at the juggler's touch, become possessed of strange supernatural powers. The crowd has thinned somewhat at the approach of the camera; it will melt away more rapidly when the hat is sent round

Photo, H. I. Merriman

public platforms to glee-clubs and physical training classes. But this is not China. Nor is the official world of Peking the real China.

Nothing indicates more forcibly the position of Chinese women than the details of a girl's betrothal and marriage.



A MEMBER OF THE MIAO CLAN

Among the wild grandeur and beauty of mountain and valley in Yün-nan province, dwell various tribes whose origin is as unfathomable as the expression of this small Miao-tse maiden—a representative of one of the principal aboriginal clans

Photo, H. Parsons

Needless to say there is never any question of meeting a future husband and falling in love. Romance of that kind is not for the Chinese girl. She will rarely, if ever, see her betrothed until the marriage. And not always then, for

the husband may not even be present at his own wedding; he may be away on some business or reading for an examination. The marriage is arranged (exactly the word), frequently by some professional match-maker and at the earliest possible age. Once this is done, the girl is held to belong to her future husband's family. Thus her freedom, if she ever had any, is further curtailed, and she is kept in still stricter seclusion. And on no account must the girl be seen by any member of her future family. Hence it rarely happens that a girl marries into a family living in the same neighbourhood. If a girl should thus unluckily be seen, both families consider themselves under the baneful influence of the evil eye. The one exception to this rule would seem to be the death of a senior member of the in-law family; the bride-to-be is then expected to do reverence at the coffin.

The actual delivery of the bride at the door of her future home is the crucial point of the wedding ceremony, although the ceremonial festivities and customs differ in almost every district. The wedding-feast, an affair of riotous colour, is also universal. In this neither bride nor bridegroom, although present, seems to participate. Later in the day comes the general inspection of the bride by the guests. This practice is often carried to extremes, for the unfortunate girl is displayed, and her good and bad points commented upon, as though she were a horse for sale.

It is the respective parents who receive congratulations on the marriage, not the contracting parties. The girl's parents are felicitated upon having got rid of the daughter so fortunately; the man's parents on receiving extra help in the house, with the prospect of sons arriving to worship at their graves. Nor is there any particular reason why bride and bridegroom should receive felicitations, for any sentiment about the possibility of future happiness never enters their minds. At the same time, the man and woman must frequently become in time deeply attached to each other, simply because of the common humanity. But on no account would



ABORIGINES OF YÜN-NAN IN COATS OF MANY COLOURS

The ethnological map of Yün-nan is a veritable patchwork ; in the province are to be found, side by side and yet quite distinct, several tribes descended from the aborigines who inhabited the territory when its annexation to China took place in the thirteenth century. The Chinese have neither exterminated these people, nor brought them to any extent under their influence

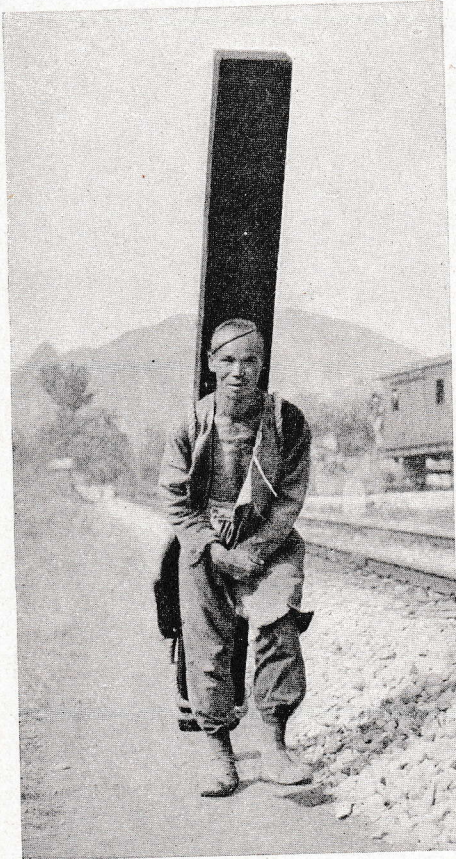
Photo. H. Parson.

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either permit their friends and neighbours to have an inkling that so happy a state existed, and a wife would deny through everything that she loved her husband.

Girl infanticide is all too prevalent in China, and once again we find the main cause is the pressure of population and poverty. Prevalent also is the sale of daughters, even of wives, and for the same reasons. Official edicts forbidding these practices under penalty are frequently issued, but it is difficult to imagine that any effect can be produced, either by laws or the spread of foreign doctrines, until the root cause is adequately dealt with.

The simplest method of picturing the conditions of Chinese home life is to



STRENGTH AND ENDURANCE

This standard railroad sleeper of oak timber represents no mean burden, but a Chinese coolie thinks nothing of carrying logs weighing 200 lb. ten miles a day

Photo, Camera Craft, Peking



OUT AFTER WILD FOWL

Falconry has been a popular pastime in China for something like four thousand years. In the East falconers carry their hawk on the right hand

Photo, Camera Craft, Peking

enumerate everything which the average Anglo-Saxon expects and demands in his own home, and note that a Chinese prefers or is content with precisely the opposite. Privacy, one of our first essentials, is unknown in China, where the ever open door is universal. A Chinese conducts his domestic affairs, if not in the roadway, at least in view of any passers-by who care to look into his house and sit down. Nor would a Chinese ever have the heart to deprive his neighbours of the entertainment of witnessing a family quarrel. And as that party wins who can shout the loudest, it does not take long to secure an audience. Similarly, the news will soon spread that a man is quietly discussing some purely personal business with his wife. And as no one in China

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A STREET QUACK

His stock-in-trade is a tray of articles unknown to the pharmacopœia, and of these he makes nauseating compounds

Photo, Maynard Owen Williams

ever has any secrets, it is quite fitting that his friends should drop in and form an interested circle around the couple.

The more relatives and families of one stock that a house can accommodate, the better is your Chinese pleased. Married sons, grandchildren, brothers, and their families, will all crowd in where there is an inch of room. And that very few inches are required the illustration given already of the fisher-folk and their boats will testify.

Peace and quiet at reasonable hours are

also with us generally considered pleasant. In China, the banging of doors, the barking of dogs, the braying of donkeys, the clucking of fowls the live-long night through are unnoticed save as gentle incentives to slumber. The Chinese indifference to ordinary comfort has already been noticed. Such a bed and furniture as a household possesses is invariably designed to secure the most cramped and tortured postures that the human frame is capable of. A single large cooking utensil will serve the needs of a family not only for food, but for the heating of water. Bed-clothes are



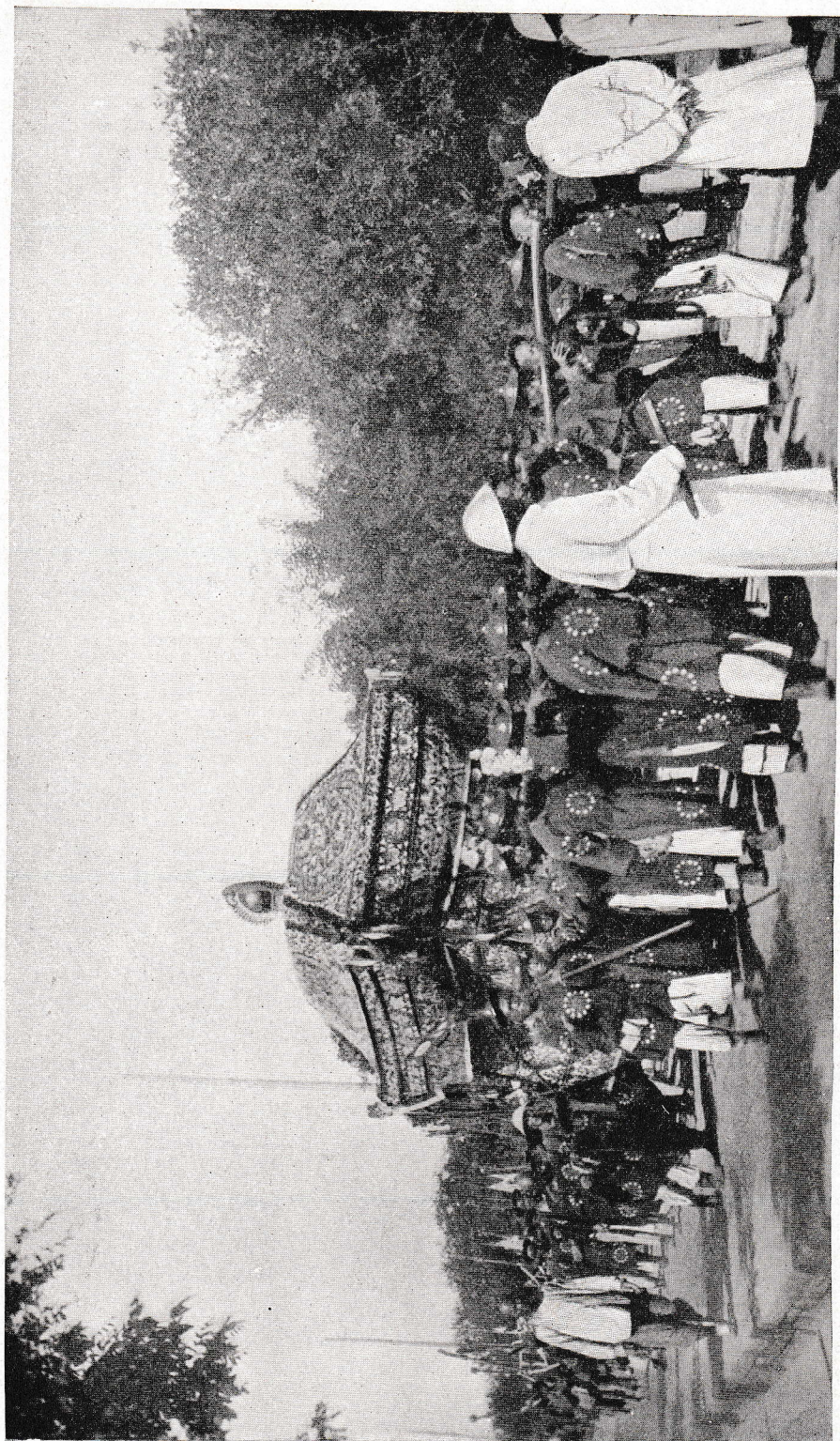
WHERE THE HOOD MAKES THE DOCTOR

Chinese doctors pass no examinations and require no qualifications beyond an air of profound wisdom and an old book of prescriptions. Almost anything nasty is deemed good as medicine, and the larger the dose the more likely the cure. Doctors, however, are judged entirely by results, and no cure no fee is the rule



WITH HEAVY TREAD AND SLOW THE HIRED MOURNERS GO

Two dozen stalwart bearers are required to sustain the weight of the immensely heavy coffin containing the poor remains of one who was abundantly dowered with the riches of this world, and crowds have gathered to watch him make his last imposing progress along the tree-lined streets. Poised ready for flight on the top of the carved pedestal is the effigy of the sacred crane that shall carry his soul to Paradise



'NOTHING IN HIS LIFE BECAME HIM LIKE THE LEAVING IT'

Funerals in China are conducted on a scale of the greatest possible lavishness, for a cheap ceremony would result in much loss of "face." Above is seen but a small portion of the funeral procession of a wealthy man, with all its attendant splendour. In the foreground the white-robed professional mourners are marshalling the bearers who support the weight of the elaborate catafalque. Armed men, priests, and musicians all play their part

Photo, Camera Craft, Peking



TAOIST PRIESTS LEAD THE DECEASED ALONG THE PROPER ROAD

Preceded by a ragged band of urchins bearing funeral signs come the solemn priests in their bright-hued vestments. Funerals in China are often attended by the representatives of more than one denomination, for religious tolerance attains a stage unknown in Christian lands. Moreover, if both Buddhist and Taoist priests are present the deceased is little likely to take the wrong direction

Photo, Mrs. Levinson



OSTENTATIOUS PAGEANTRY OF A CHINESE FUNERAL

A coffin is often numbered among the pieces of furniture in a Chinaman's house, and many a Celestial thinks it well to keep such a memento mori by him. In China the highest forms of joy or grief appear to find expression in eating, and the funeral procession, attended by continuous wailing, excruciating music, and detonations of fireworks, counts for little when compared with the funeral feast

Photo, A. Corbett-Smith



THE PAUPER HURRIED TO HIS GRAVE, "UNWEPT, UNHONOURED, AND UNSUNG"

In vivid contrast to the elaborate ceremonial processions which characterise the last journey of the rich, the body of the poor Chinese is rushed through the streets. In place of the gorgeous catafalque with its many attendants comes the simple coffin covered with the dead man's best robe. Borne on the strong shoulders of six coolies, the coffin is hurried to the graveside

Photo, Mrs. Levinson



DOWN THE ROUGH STEPS TO HIS FINAL RESTING-PLACE

The bearers toil under their unwieldy burden as they slowly make their way down the steep path to the burial ground. Slung on long bamboo poles the coffin is covered with a plain white cloth, white being the Chinese mourning colour. As a propitiation to the gods a fowl has been slain and placed on the coffin over the head of the dead man

Photo, Maynard Owen Williams



WHERE TIRED PORTERS MAY ENJOY FIVE MINUTES' EASE

Having divested themselves of their burdens, the coolies take refuge from the hot sun under a shady tree and are soon engaged in animated conversation. The Chinese have none of the reserve of the Western nations, and often address each other as "brother," even when meeting for the first time, assuming the existence of a relationship on the principle that "within the four seas all are brethren"

Photo, Maynard Owen Williams

often at a discount; the bed itself is heated by the building of a fire underneath. Where we Westerners, unenlightened mortals, rest our heads upon a pillow, the Chinese rest their necks on bricks or pallets of wood.

Chinese clothes are certainly dignified and picturesque, but, according to foreign ideas, they are not designed for usefulness and comfort either in summer or winter. To a Chinese foreign clothes are madly grotesque, as indeed in many respects they are. It is, by the way, a curious fact that among the Chinese the use of wool for clothing is almost unknown. Cotton is the staple article. But any foreign resident in China will tell how his undervests have a mysterious habit of disappearing. Careful observation will reveal the fact that his house-boy and coolies will flaunt them on high days and holidays before envious friends, wearing them outside their ordinary garments.

The last remark suggests a number of other little everyday matters in which the Chinese differ from Western peoples. For instance, the Englishman will take his dog out for a walk; the Chinese will give his pet bird an airing. One of the commonest sights in China is that of a man, young or old, standing for half an hour at a time outside his house or in the country, holding at arm's length a little cage with a bird in it. A foreigner in greeting a friend grasps him by the hand: a Chinese shakes hands with himself. Should you be the principal guest at a dinner-party you will leave the table with the remark that you have put your host to great inconvenience. To this he should reply "Not at all; you are far too polite. It is really I who have treated you with insolent rudeness." Ask a Chinese as to the number of his "honourable and distinguished children," he will reply, omitting, of course, all mention of his

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daughters, that his "miserable bratlings are but a contemptible three." If your host thinks that you have rather overstayed the reasonable time for a call, he will probably order a fresh pot of tea to be brought for you. A Chinese uses his family or surname in front of his given names. A Chinese visitor keeps his hat on in a friend's house. The foreigner generally builds his house with the most attractive side to the front, and throws his refuse out at the back; the Chinese builds his attractive side to the back, and throws his refuse out of the front door into the street. Our magnetic compass points to the north: the Chinese to the south. A foreign



SOLID CASH FOR THIS WORLD: PAPER MONEY FOR THE NEXT

One of the minor odd customs originating in ancestor-worship is that of supplying the spirits with money for their use in their new sphere. Imitation paper money is made up into packets addressed to the dear departed and burnt over their graves. Above, a practical person is shown carrying thirty shillings' worth of solid cash in strings round his neck for use in this material world

Top photo, Maynard Owen Williams

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lady sews a garment towards her; a Chinese will pin hers to her breast and sew from her. A Chinese book begins at the end, and is read backwards from right to left; the footnotes come at the top of the page, and the chapter headings down the side.

Much Learning Brings High Honour

The home-lore and customs of the Chinese are a bottomless well from which to draw; one may go on dipping for a lifetime, and at the end be little nearer an appreciation of the Chinese character. Shall we, perhaps, peep into a boys' school and see how and what the youngsters learn? A scholar in China is a great man, honoured above all men. He may be poorer than a village dog, but if only he has won through to a literary degree he may hold his head far higher, and be infinitely more respected, than a great merchant prince. Schools are everywhere; but, once more, do not imagine that until quite recently they have taught in them anything of the least practical use. The one subject taught, the knowledge of which is the highway to fame and honour, is the ancient classics of China—dreary, dry, and dismal studies in metaphysics. A boy of eight will begin with one such a volume and be driven through it merely by the sound of the Chinese characters; what the hieroglyphics mean he has no conception, nor will the teacher dream of explaining. In five years' time he will have worked his way through several books in just such a fashion.

Victims of their Own Credulity

He is studying the same books, and in precisely the same way, as boys did a thousand years before him. And to the Chinese what was good enough then is ten centuries better now. But here at least some change is beginning to creep in through some districts and sweeping reforms are proposed. A great step forward was taken in 1918, when an alphabet of 39 symbols was invented and officially adopted. The educational aim of the new Government was announced in these terms: "to

pay special attention to the development of morals, supplementing it with technical and military training, and completing it with a cultivation of the aesthetic powers." It is a pronouncement of the deepest interest to the student of human nature and the affairs of the nations.

Let us take another dip into the well. Fortune-telling quacks and doctors! The terms are almost synonymous in China. Superstition runs riot among the people. Astrologers are consulted upon every important and unimportant occasion. Calendars are published indicating the red-letter "happy" days for weddings, funerals, journeys, and the like. Chair-bearers and hirers-out of festive paraphernalia are more expensive on such days. The giver of the feast must therefore decide whether or no he will save his pocket and run the risk of, say, a drought ruining his rice crop by giving his entertainment a day or two earlier. They are mighty clever fellows these fortune-tellers, and so are the doctors.

Remedies Worse than Diseases

For the science and art of medicine stands precisely where it did in China two thousand years ago. A well-to-do and educated Chinese of the writer's acquaintance had, one day, the misfortune to find a fish bone stuck fast in his throat. Friends, relatives, and neighbours hurried to the scene, some score of more or less dirty fingers were pushed into the patient's mouth, but all efforts to dislodge the bone were unavailing. A distinguished Chinese doctor was summoned. The doctor placed his spectacles on his nose and gravely inquired the nature of the obstacle. "Fish bone!" was shouted at him by a dozen eager voices. "Ah," said the doctor, "the remedy is obvious. Since the obstacle is of the nature of fish, methods of fishing must be employed. A net is too bulky; let a fishing-bird cormorant be fetched." After some time a great flapping bird was carried in. The patient was tied in a chair, the bird was perched on the back, and its beak was guided to the



BEAUTY BRINGING IN HER TRAIN DROWSY SLEEP AND DEATH

Since 1906 both the cultivation of the poppy and the consumption of opium have been illegal in China. The poppy grown in that country was mainly the white-flowered variety. A poppy-field in the season presents a lovely spectacle, the wide white flowers towering on erect stems above the variously lobed and cut leaves, and followed, as the petals fall, by swelling light green capsules

Photo, Maynard Owen Williams

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patient's mouth. The frantic struggles of the patient, the well-directed energy of the bird, the shouts of the relatives, combined to effect a perfect cure. The bone was rammed right down the man's throat, and the doctor departed proudly, with a great accession of "face."

In China anyone may be a doctor, and consequently everybody is one, if not professionally, at least as an amateur. Everybody is ready to prescribe on the moment some infallible cure. And if Mr. Wang, the barber, has nothing the

with the pills, as they are only made of flour paste.

With the entire absence of any attempt at sanitation that obtains everywhere; the overcrowding in house and village and city, and, generally, the dirty habits and customs of the Chinese, it is only natural that the country should be ravaged by plague, dysentery, tuberculosis, venereal, and other diseases. The writer suggests that it is mainly owing to the practice of drinking tea as the universal beverage,



PUMPING WATER BY OX-POWER ON A RICE ESTATE

Since rice grows best in water irrigation occupies much of the Chinese agriculturist's attention. In the southern provinces cattle are often employed to turn the water-wheel, and an ox patiently tramping round and round under a thatched beehive hut like this is a common feature of the landscape. In the north of the country the rain supply in summer and the snow in winter furnish all the moisture the farmers require in ordinary years

matter with him, Mr. Yin, the doctor, will soon make him think that he has, or soon will have. And Mr. Wang, having been duly terrified by the wise and loquacious Yin, is only too eager to purchase the handful of greasy pills which Yin has ready for him. Wang rushes home, swallows the pills in one dose, finds himself as well as ever the next day, and the fame of Yin waxes great. And Yin is quite content to run the risk of Wang overeating himself

and the boiling of the water, that the results are not infinitely more disastrous. It should be added that no sanitary laws appear ever to have been enacted by any Chinese Government, and that, with the exception of a Medical Congress in 1911, no official notice has ever been taken of the appalling conditions that prevail. Some medical education and Red Cross work is being promoted, and the foreign missions, within their very limited range, have ever done good



CHINESE FARMERS' INGENUOUS METHOD OF IRRIGATION

Where better mechanical appliances are not available a shallow vessel with ropes attached to each side is used to scoop up water from a running stream. Two men swing the pail so that it skims just under the surface of the stream, is brought up nearly full, and emptied with a jerking motion into the channel. This process is repeated with surprising rapidity and smoothness



CHEERFULNESS ON THE TREADMILL AS THE WHEEL GOES ROUND

More fortunate than his brother farmer seen above, this man possesses a water-wheel whereby water may be pumped into the channels that irrigate his fields. Daily he may be seen with his sons cheerily toiling on the treadmill and mentally calculating the value of each foot-pound of energy as it will be represented later on in strings of cash for his rice crop

Photos, Maynard Owen Williams

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medical and preventive work. The Chinese National Medical Association was formed in 1915.

In China, the step between doctors and funerals is no great one. And as funerals, and all that they connote, are of the first importance in the national life, a brief description must be given. The object of ancestor-worship is, broadly speaking, twofold—the preservation to posterity of a man's name, and the inculcation of filial piety. The latter is the bed-rock of Chinese social life, and Confucius has summed up under five heads a son's duties to his

cripple him for the rest of his life; and a Chinese funeral can be very expensive. Incidentally, one of the most appropriate presents that a son can make to an aged father or mother is a coffin. This is placed in the courtyard, and becomes an object of great pride and congratulation. If the son chance to occupy an official position, the death of a parent compels him to abandon his duties and pay and go into mourning for three years. Then it is probable that the funeral order will be placed with a firm of funeral providers, because the son, through grief, cannot himself supervise



ANTIQUATED METHODS OF PLOUGHING THE RICE-FIELDS

Made wholly of wood except for the iron-edged share, which lies flat and penetrates about eight inches into the soil, the Chinese plough is a crude implement upon which no improvement has been effected in the many centuries it has been in use. Light enough to be carried on to the field by the farmer, it is drawn over the soil by a buffalo

Photo, B. T. Prideaux

parents—the utmost reverence in general conduct; in nourishing to give the utmost pleasure; to experience the greatest anxiety in illness; to display the utmost grief in death; to sacrifice with the utmost solemnity.

A son may rigidly obey the first three canons during his parents' lifetime, but it is at their death that, in the eyes of the world, his great opportunity comes. Hence no sacrifice is too great for a son to make that the funeral obsequies may be worthy. If necessary, he is prepared to sell or mortgage everything he possesses, and the funeral debt may

arrangements. And it is to the commercial interest of the firm to arrange for as many and elaborate rites and ceremonies as possible. These may perhaps be extended over a period of forty-nine days before the actual interment takes place.

The character of the funeral naturally varies with the social position of the deceased, and the amount of money likely to be available. Coffin-bearers will be provided, from some 600 for a dead emperor to a couple for a poor suicide. A gorgeous catafalque will be erected across the street; priests, both



IN A CHINESE PADDY-FIELD: THE WORK OF TRANSPLANTATION

The rice, known when in the husk as "paddy," grows in thick clusters after it has been sown, and is left thus until it has attained a height of some six inches. The workers, men and women, then pull it up, exercising the greatest care to avoid damaging the roots before transplanting it in the water-logged fields with a wider and more even distribution

Photo, B. T. Prideaux



MUD FLATS SOON TO BECOME A MASS OF LIVING, DELICATE GREEN

No walls or fences mark the boundaries of the rice flats. Each section is divided from its fellow by a low mud mound, which affords a path broad enough for a man to walk on when it has dried. The coolies are busy transplanting the rice in the manner described above. Two and sometimes three crops of rice can be gathered from one field

Photo, Kadel & Herbert



"HULLING" THE GATHERED GRAIN

Before the rice is ready for consumption the hard outer husks must be removed, for which purpose the Chinese workman is busily ladling out the grain with a scoop, and so transferring it to the circular crusher

Photo, Maynard Owen Williams

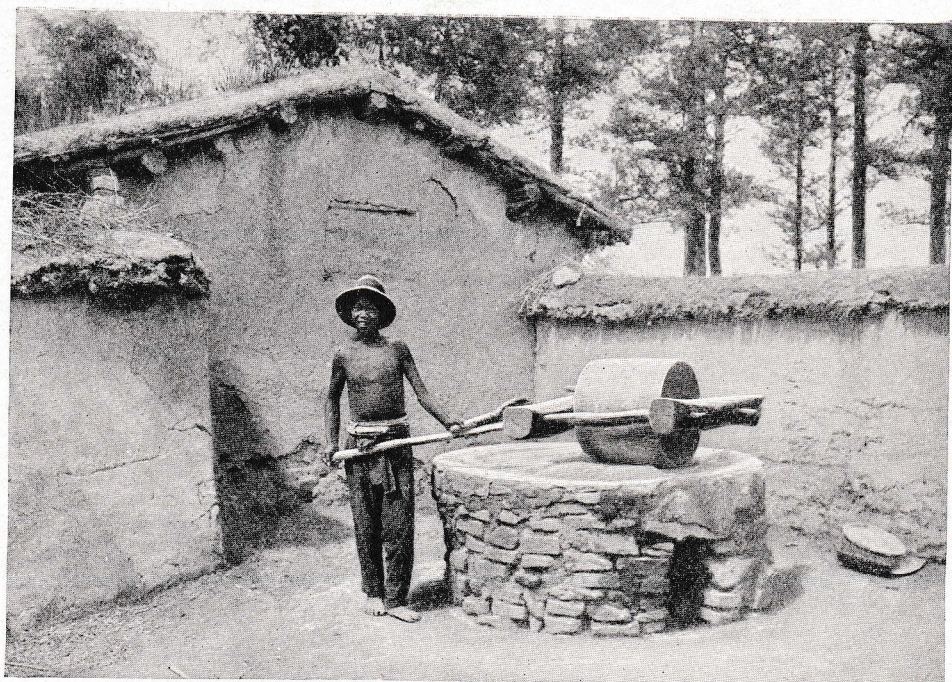
Buddhist and Taoist, will be engaged, that no risk may be run in following the wrong road; a great feast must be set out; mourning for the relatives; bands of musicians in relays to howl and scrape all and every day and night; cartloads of fire-crackers to keep pace with the musicians and scare the evil spirits and delight the youth of the neighbourhood; paper models of all the furniture and other articles once valued by the deceased, to be ceremoniously burned, that he may have them for use in the next world; paper money to be burned or scattered behind the funeral cortège, the idea being that the demons will be kept so busy picking up the money that the coffin will arrive first at the graveyard; dozens of rapscallions and ragamuffins to carry

banners, umbrellas, and other emblems, and to respond with a yelling chanty chorus to the shouts of the overseer, as the procession winds its way to the ancestral cemetery.

For the feast some financial help is always forthcoming, for every guest contributes a recognized share in money. In fact, anyone who is prepared to put down, say, 1,000 cash (about 2s. 6d.), to display a mourning band of white, and to howl and groan nicely, can join in the banquet. The more guests there are the greater will be the "face" of the feast-giver. Needless to say, the guests, even the near relatives, will secure full value by eating or decamping with every article of food they can lay hands on, the host being too prostrated with grief to interfere. One prospective host on his way to market to buy meat for the feast was

actually robbed of all the money by a crowd of his own relatives. He made another journey, bought the meat, got it safely home. But the night before the feast thieves broke in and carried off every scrap, leaving only vegetables for the guests. The loss of "face" was terrible, but the host was not going to run any more risks, and there the coffin remained for his son to bury it in the years to come.

Whether all this tawdry display and ostentatious grief is designed by the Chinese to hide their deeper emotions we cannot say. The writer has witnessed many a Chinese funeral, and each has been just of this character. The intense beauty of solemnity is absolutely unknown in China. Dignity and simplicity in such a connexion are



"GOOD ENOUGH IN 100 B.C., TWO THOUSAND YEARS BETTER NOW"

Rather than save themselves time and labour by adopting modern machinery, the Chinese cling to the elementary ways of their forefathers. This boy is drawing his heavy roller over the rice to grind it into flour, and is holding a hard brush with which he sweeps up the grain into compact heaps

Photo, E. M. Newman



A PAUSE FROM HIS LABOUR IN ORDER TO "LOOK PLEASANT, PLEASE"

Outside the door of his hut the Chinese labourer, watched by his family, sifts his rice. He places the grain in the open basket which he is holding, and deftly shakes it over the large wicker pan. The result of his labours is to be seen in the well-filled trays resting on the trestles in the background

Photo, B. T. Prideaux

inconceivable to the Chinese mind. Thus, once again, we are confronted by another inexplicable contradiction between Chinese moral purpose and material fulfilment.

By way of stepping-stones to an outline of China's creative work, her produce and her arts, we may briefly consider the language of her people, the currency in vogue, and the government.

Intonation and Interpretation

Of the spoken language there are in use a great number of different dialects. For instance, the speech of a native of Shanghai would probably be unintelligible to his compatriot in Canton. A foreigner setting out to learn Chinese would perhaps be best advised to study the Mandarin dialect. This has three varieties, but at least it will be understood by about two-thirds of the population. The language is certainly very difficult to acquire, and a foreigner may well spend a lifetime in the country and yet be unable to speak a word of it, save some horrid oaths. Intonation is one of the great difficulties, for the same word will carry different meanings, according as it is pronounced. Take the expression *chi*, for instance. For this there are actually 135 written characters, and all are pronounced *chi*. You may mean by it "impatient" or "chicken" or "push" or "remember," and to convey the right meaning the correct delicate inflexion must be used. When one comes to speak even a single sentence of half a dozen words, with the necessity of remembering and using the correct intonation for each word, something of the immense difficulty of the spoken language will be realised.

The Written not Spoken Word

The written language is another thing altogether, for a Chinese does not write as he speaks; he must needs transpose the expressions into a scholarly idiom. Similarly, it would be hopeless for a Chinese to recite to an audience a passage from a Chinese Milton or Browning, because no one would understand him. An audience will perhaps be able to follow a Chinese classical or

historical play because the book or plot will be familiar. But should a Chinese go to see a performance of, say, a Chinese "The School for Scandal," without having studied the play beforehand, the dialogue might equally well be delivered in Spanish for all the meaning it will convey to him. Then there are several varieties of the written language. An advertisement of somebody's pills will appear on the hoardings in characters quite different from an official proclamation. And a student will write his essay in a language quite unlike that of a Confucius classic.

But if the language is such, what can be said of Chinese currency? Ten years of close application will probably enable a man to speak and write official Chinese with some degree of fluency; but one is strongly tempted to assert that no Chinese can ever fully understand his own coinage and its value.

Chaos of the Currency

The recognised unit of currency for Chinese and foreign commerce is the tael. Of this unit there are said with authority to be 170 varieties in use. For instance, the Maritime Customs dues are calculated in the Haikwan tael; the commerce of Shanghai uses another variety, Canton another, and so on. The tael is divided up on the decimal system, and its actual purchasing value varies from day to day, and in each locality.

But the comedy begins when we learn that there is no such coin as a tael. Actually it is a weight of silver. You may purchase a table in Tientsin for, say, twenty taels, the marked price, but you cannot put the money down, because it doesn't exist. So you, or the seller, make a mental calculation—how many dollars to-day go to the tael? And if you are better at the game than the seller, you win. Of course, you may write a cheque for it on your local bankers, but the chances are that by next day, when the cheque is passed for payment, that elusive tael will be worth more dollars, and so you will lose.

Incidentally, Jews are accounted smart business men, but the Chinese can give

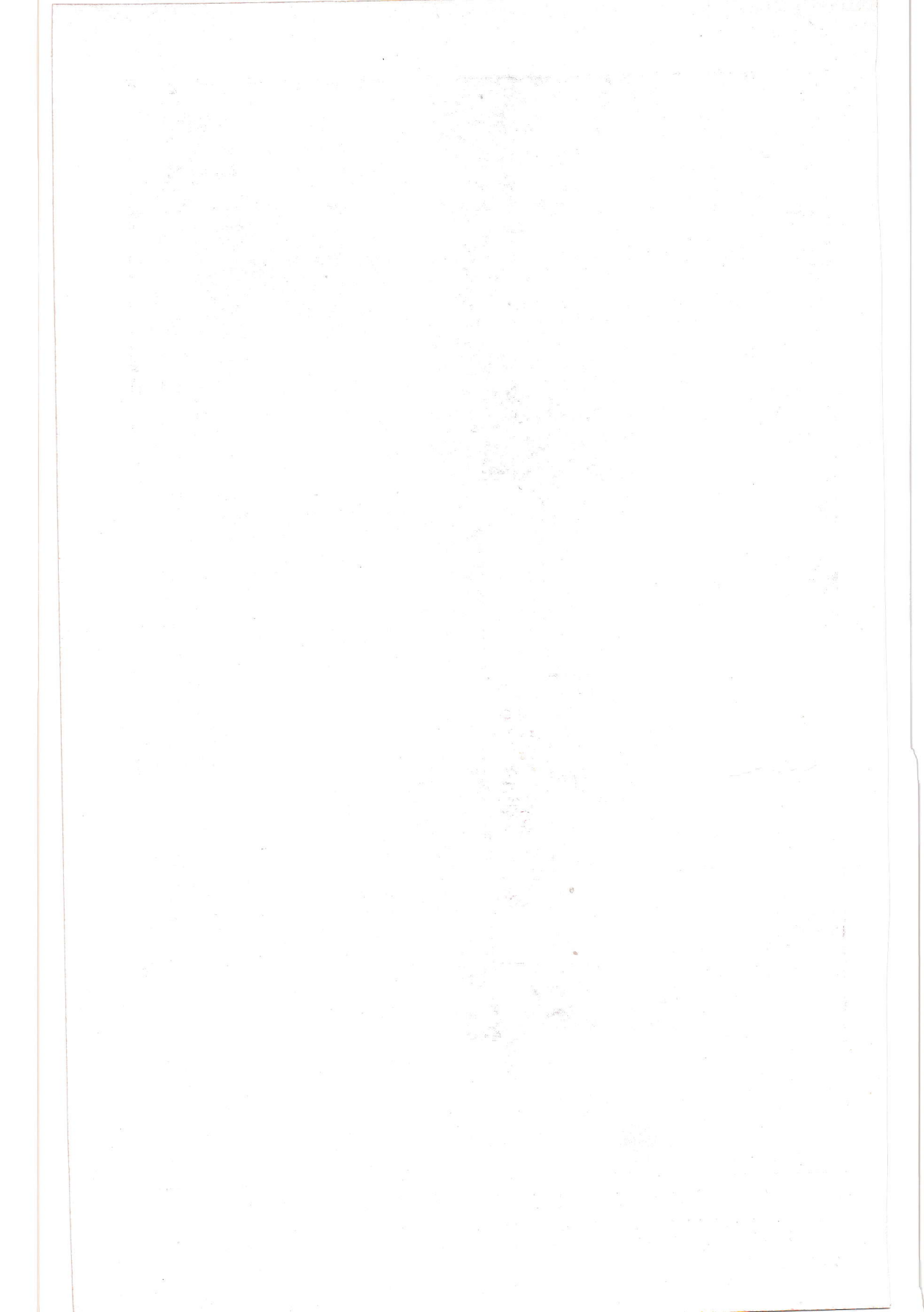


CHINESE ACTOR PLAYING LEADING LADY

Gorgeous robes of rich hues glittering with gold are worn by the Guild of the Young Folks of the Pear Garden, as actors are called in China. All female characters are taken by men

To face page 1376

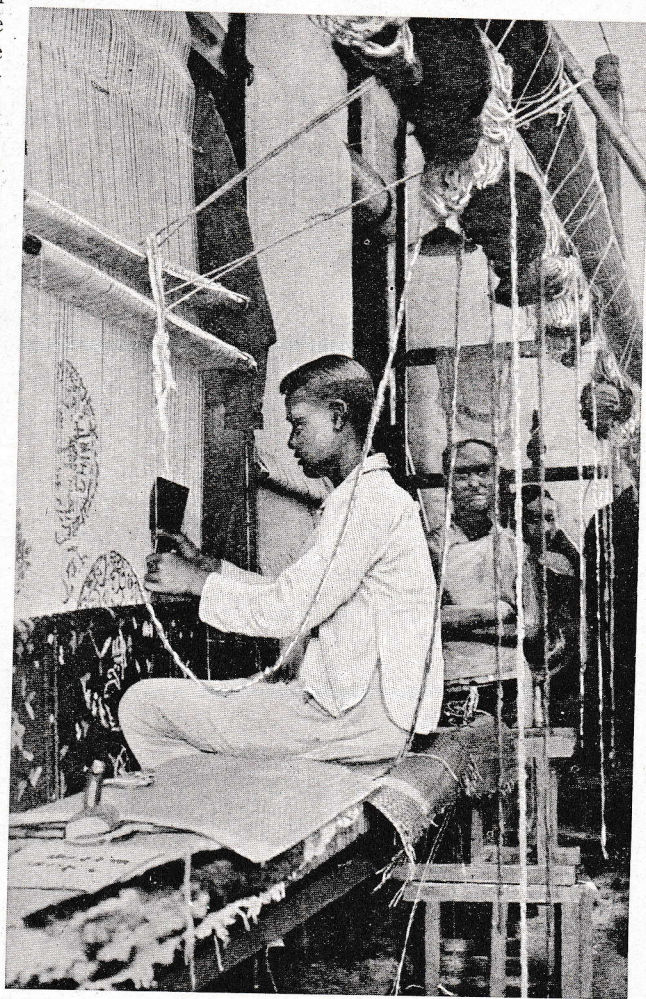
Photo, B. T. Prideaux



them 75 in 100, and leave them standing. The dollar (again of a dozen varieties) is a foreign invention for the convenience of foreigners, where most they congregate. A mile or so away from such localities the dollar will be virtually unknown. The coin for the Chinese is the cash, ten-cash and one-cash pieces, and the latter are the more popular because you will find a difficulty in making your tradesman believe one of the former to be genuine. To-day about 2,000 cash go to the Shanghai tael, and a tael is worth about five shillings. A cash is a little disk of copper with a hole in it, and you string about 100 cash together. That is roughly about threepence in English money. Thus the good wife going to market for the Sunday family dinner is confronted with a serious problem. The dead weight of a dozen or so strings of cash is not lightly to be borne, so it will probably cost her a fair proportion of her marketing money to pay for its transport in a wheelbarrow.

We can only give the main features of the currency comedy, the details must be imagined. As one of the many sub-plots the number of cash in 100 cash varies in nearly every locality. Your greengrocer, for instance, will ask 120 cash for a dozen cabbages, knowing well that he will be lucky to get 100. But Mrs. Wang happens to be still more wide-awake, and she will only pay 80 and call it 100. And as a sub-sub-plot perhaps 30 cash of that 80 will be counterfeit coin. For counterfeit coin appear to be legal tender, although their purchasing power is not so great.

A thorough reform of the nation's finance was one of the most urgent measures with which the new régime had to deal. But under the existing chaotic conditions it has so far been found impossible. Unless matters mend very speedily some form of foreign



IN A WORKSHOP THAT BRINGS FAME TO TIENTSIN

The beautiful multi-hued carpets of Tientsin are well known in the East and in the West. This peep behind the scenes discloses the indefatigable carpet-maker at his artistic work, surrounded by lengths of coloured wools

Photo, B. T. Prideaux

intervention and financial administration will become inevitable. A noteworthy example of complete success in this direction is found in the Chinese Maritime Customs, with which the name of Sir Robert Hart will ever be honourably



THE WOMAN AT THE WHEEL

Her nimble fingers twist the yarn into threads as the automatic movement of her feet causes the revolution of the wheel. All the large import of Indian yarn, besides that locally manufactured, is worked into cloth by the Chinese housewives, and four-fifths of the clothing of the lower classes is supplied by this domestic industry. The spinning and weaving of cotton still remain the handiwork of women, for machinery has not yet superseded the primitive processes common to the cloth-making Chinese

Photo, B. T. Prideaux

associated. China is blessed in that its people know little or no taxation. The revenue is derived principally from four sources—land tax; the customs; salt, a government monopoly; likin, a tax of one-tenth of 1 per cent. upon goods in inland transit. For the first time in China's history a domestic loan was floated in 1914, and this was almost immediately over-subscribed by half. Other similar loans have been equally successful.

It might be presumed that with the restoration of order in the country some more equitable method of collecting the land tax will be devised. But great revolutions have swept through China many times in her history, and the old system, or lack of one, still obtains. While in Great Britain tax-collectors and revenue officials are paid government employees, the exact opposite holds good in China. For there, if a man wants to make money, without being over-squeamish as to his methods, he pays a government representative cash

down and a yearly commission for the privilege of tax-collecting. Thereupon, since the post carries no salary, he sets himself to squeezing as much as he can out of the unlucky tax-payers in his district, though taking care always to keep within the letter of the law. With the spirit he is not concerned. Here is a case of squeeze working upwards from the bottom, an interesting comparison with the public lighting case quoted where it works downwards from the top. One may infer that the officials in each successive grade owe their appointments to the amount of money they are prepared to expend in purchase of them.

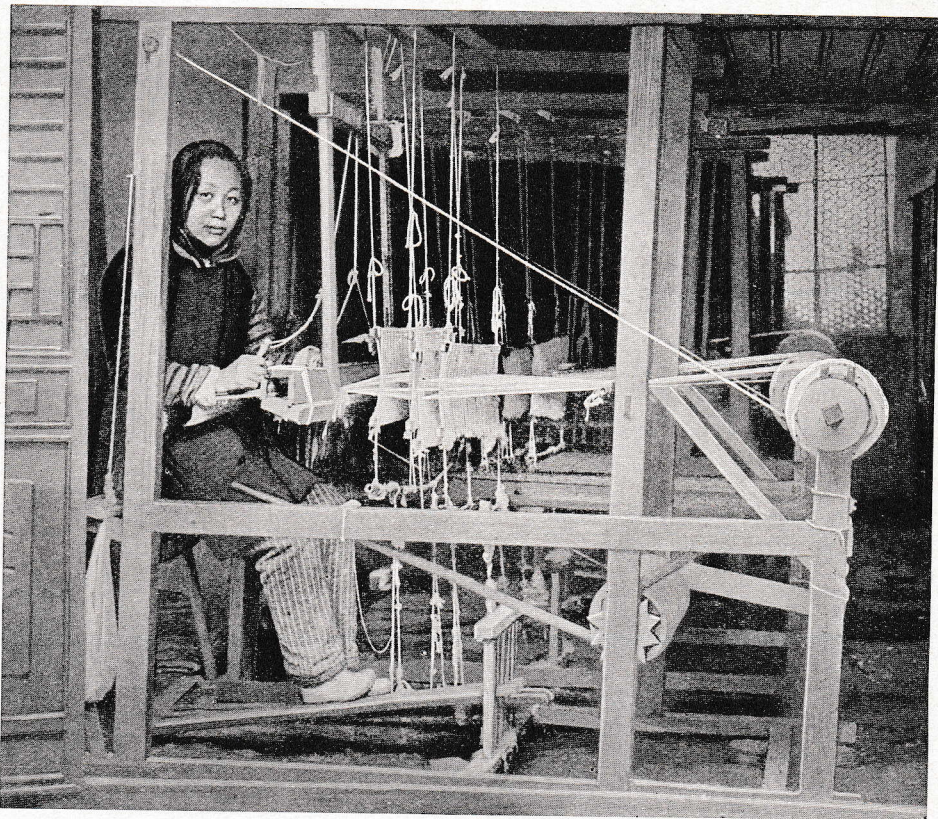
As regards the private finance of the people, everybody, save the officials and other well-to-do persons, seems to live in a chronic state of poverty. Everybody borrows and everybody lends. The possibility of this apparent contradiction will be clear when it is remarked that directly a man finds himself the lucky possessor of a spare

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For so he at once looks round for someone to whom he can lend it, and at a good rate of interest. There are no savings banks, and it is rather doubtful if a Chinese would trust them if there were. He cannot hoard it away, first, because there would be nowhere in his house to put it (though he might dig a hole in his field), and, secondly, because, everyone knowing that he had it, his neighbours would be making inquiries.

In setting out to give a bird's-eye view of a country and its people, some description of its form of government is obviously desirable. But the writer frankly confesses his inability to give even the barest intelligible outline of present-day conditions in China without first giving a résumé of the course of events since about 1908. And this is not

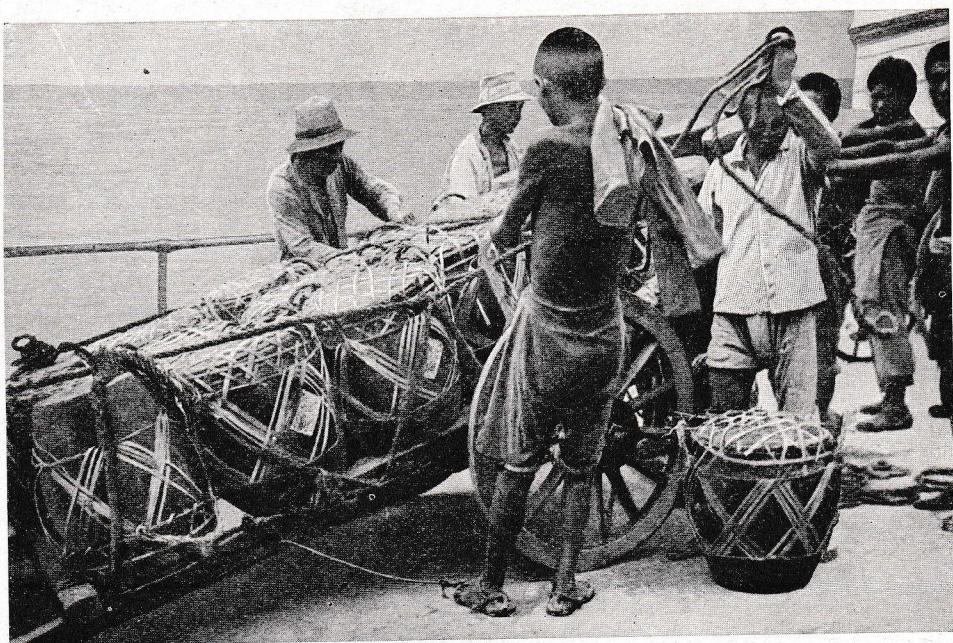
possible here. There exists no central government in China to-day. Further, it is the almost unanimous opinion of all the leading Chinese in the country, whether merchants or bankers, scholars or patriotic officials, that there exists in the country no creative force strong enough to secure such a government, and that in foreign intervention only can salvation be found. To quote the "North China Herald": "Chinese officialdom under the so-called democracy has become more irresponsible and more flagrantly venal than ever before. Its special activities have been directed to the business of recruiting private forces with public money, and of selling the power thus acquired to the highest bidder." It is squeeze, the old curse of China, over again. There are two



WEAVING WARP AND WOOF ON AN OLD-WORLD LOOM

Her hands are never idle; she is plying her shuttle the livelong day, working the threads dexterously into cloth. Her garments are of cotton, the common material for dress in China. Later, she will carefully choose the dyes, for each colour has a significance of its own; blue is the favourite dye that colours a Chinese crowd, yellow is the colour of State, red of happiness, white of mourning

Photo, B. T. Prideaux



EGGS OF YESTERDAY KEEPING FRESH IN EARTHENWARE JARS

The diet of the Chinese has often been the cause of much merriment to Occidentals, and, undoubtedly, some Chinese have a sweet tooth for dogs and rats. The northern Chinese transport their eggs in earthenware crocks wrapped in oil paper, to keep them fresh; an unnecessary course it would appear, seeing that the Chinese do not object to eating eggs which are several years old

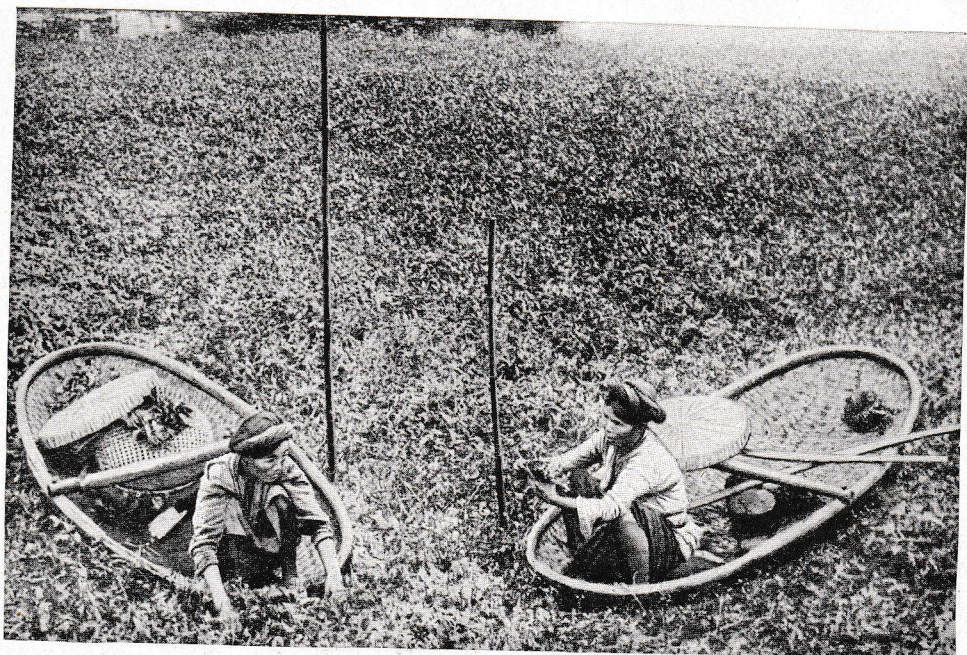
Photo, Kadel & Herbert



"THIS LITTLE PIG GOES TO MARKET" IN CHINESE FASHION

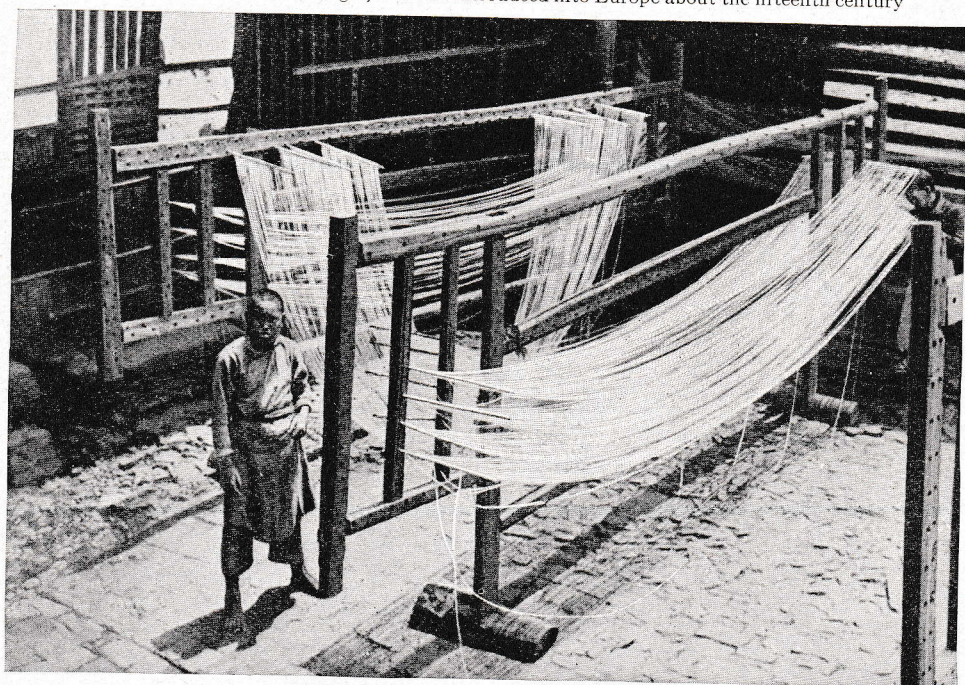
The back of a Chinese carries many a diversified load, coal, wood, town merchandise, country produce, pigs—as we see, and men, if they are rich enough to pay the fee demanded. Wide awake to the wayward nature of their present burden, these cautious countrymen have trussed him securely to a wicker sling, and in this undignified style King Porker will be borne in state to market

Photo, Maynard Owen Williams



QUAINT BASKET BOATS AFLOAT ON A GREEN SEA OF SPINACH

To people unaware of the labour involved in picking spinach the occupation of these women might seem to have a certain fascination. In little vessels of plaited bamboo, more like trays than boats, they move about the spinach beds in the marshes gathering the generous harvest of succulent leaves. The spinach plant is of eastern origin, and was introduced into Europe about the fifteenth century



A NOVEL SCENE IN CHINA: YARDS OF SPAGHETTI DRYING IN THE SUN

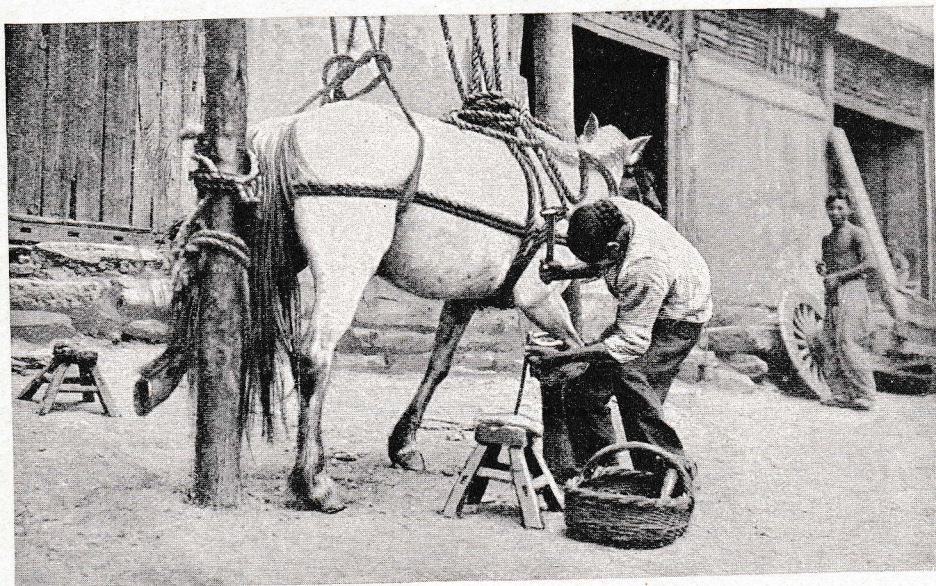
A scene such as the above is common enough in Italy, where the making of spaghetti forms one of the large industries. In China, however, the sight of the long thin strands stretched out to dry in the sun, looking like threads on a loom, might present a puzzling picture to the casual observer unversed in the mysteries of its manufacture. When dry, spaghetti is broken into pieces and sold by weight

Photos, Kadel & Herbert



A FAMILIAR FIGURE OF CHINESE STREET LIFE

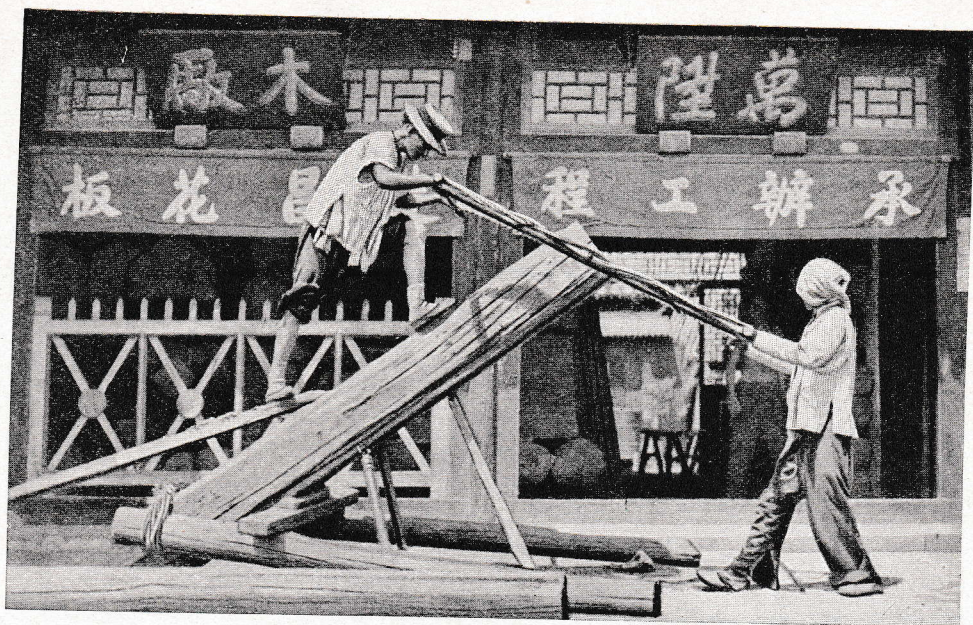
Not in a village street but beside a Peking highway is this barber carrying on his calling, stolidly regardless of the photographer, who, however, has excited the curiosity of the onlookers in the background. The barber, a very necessary member of the Chinese community, occupies a social standing similar to that of the actor, neither being allowed to enter the state examinations



TAKING PRECAUTIONS WITH A REFRACTORY CLIENT

The ingenious sling method of shoeing horses is practised in many countries, and the Chinese take no chances when shoeing a bad-tempered horse. The tight girths, the bound hind leg, and numerous ropes and knots savour of Inquisitorial measures, but the reclining position of the Bulgarian ox, page 1022, undergoing similar treatment, could scarcely prove to be more comfortable

Photo, Camera Craft, Peking



WORKERS WHO "STOOP TO CONQUER"

At home and abroad the Chinese has almost a passion for work. Ever ready to sell his labour for a price, he is patient, docile, and temperate. In China itself the carpenter would seem to have an advantage over many of his fellows, for wood and bamboo are chiefly used in house construction, but the Chinese sawmill, as shown in the photograph, is run on methods of a rather crude kind

Photo, Camera Craft, Peking



HAWKER OF ARTIFICIAL FLOWERS HAND-CARVED FROM VEGETABLES

This photograph adequately proves beyond further doubt that the Chinese do not all look alike and do not all wear pigtaails. It likewise serves to illustrate the truism that "human nature is much the same the world over," for no sooner was the camera fixed to "snap" this Peking pedlar with his quaint wares, than from street and shop came young and old, each anxious to satisfy his curiosity

Photo, Maynard Owen Williams



A SLUMP IN TRADE

The philosophy of this itinerant cobbler is worthy of the most imperturbable Stoic. Who may read his thoughts?

Photo, Maynard Owen Williams

shadowy forms of government in existence, one in the North at Peking, the other at Canton in the South. But more powerful, brooding heavily over the unfortunate peoples, are the Tu Chüns, the governors of the provinces. Upon these men there is no check, from them there is no redress, for each is his own law and the executor thereof. If a whip was the implement wielded by the Manchus and their emperors, scorpions are now the fashion. Under the

Manchus there was some appeal to the Son of Heaven at Peking; now, indeed, are the heavens closed up and the parched land is in travail.

Yet to the sympathetic onlooker this would not be China were there not gleams of humour peeping through the murk. The two factions of North and South, although ever in dire straits for money, are ever at war with each other. One fine day the customs revenues came in, and, the customs control being in the North, the Peking treasury waxed fat. Whereupon came a plaintive embassy from the South. "We be of one blood, thou and I," said the South, "suffer us a few crumbs from thy honourable, well-laden



TRADE IS LOOKING UP

The cobbler is one of the leading figures in Chinese street industries. He makes little distinction between day and night, and when not under the influence of the kindly god Morpheus is roaming through the streets in search of possible clients

Photo, J. C. Carter



ONE OF THE CRAFT TO WHICH JOHN BUNYAN BELONGED

With his outfit of files and hammers and portable stove, whereon to melt his solder, the itinerant tinker moves about the streets of Peking, pitching his temporary quarters wherever business is likely to be brisk. He may be seen in almost any shady corner out of the way of disturbing street traffic, pipe in mouth and surrounded by kettles and cans and pots and pans

Photo, A. Corbett-Smith

table." So North and South foregathered for a few brief hours in friendly converse, and South departed, bearing with them not a few golden crusts with which to feed their hungry soldiery and encourage them to further efforts against their friends of the North. Civil war is a lucrative form of sport, and it must not be permitted to lapse. Thus each side helps the other when there is any danger of peace by exhaustion.

At the outset it was suggested that the new republican party, having become imbued with the materialistic doctrines of the modern world, had in the process forgotten the essentially moral code of its own race; that it was seeking to graft a number of new foreign cuttings upon an old stock which was incapable of assimilating them. The fact is that a government by the people for the people is a conception which the Chinese

mind cannot grasp; it is wholly foreign to the Chinese social, national, and moral code. A democracy implies absence of responsibility, and responsibility in one form or another is the solid foundation upon which the domestic and national life of the Chinese is constructed. Ancestor-worship and filial piety are at the same time the origin and the outcome of this responsibility. Beginning with the family, the unit of Chinese life, and extending right up to the Emperor, who was himself answerable to Heaven, there existed a definite chain of responsibility, every link of which was clean-cut and tempered. To the end of their lives sons were responsible to their parents, parents to their sons; a family was responsible to the headman or tipao of the ward; the tipao to his immediate superior, and so in succession. And in that chain no man could plead that he did not

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know or could not possibly have learned of a subordinate's misdeeds. The inexorable reply came that it was his business to know, and that he must suffer accordingly. A murder may have been committed at midnight in a lonely village house. The tipao, in bed and asleep a mile away, could not possibly have known of the incident, but he was held responsible and suitably punished.

In every department of Chinese life the links of this chain are visible. In

may not be the actual evil-doer, but, being punished himself, it is morally certain that he will retaliate upon the guilty one.

It will thus be readily imagined how each and every man regarded the person of the Emperor himself, the fount of justice and wisdom, an ultimate court of appeal. Every rood of land in China, whether nominally in private ownership or no, was the Emperor's. He could take it as and when he willed,



BY YOUR LEAVE! TRUNDLING COTTON TO A GOODS STATION

Viewed from behind, this Chinese coolie doing his daily job seems to be performing a feat of combined strength and balancing that would make the reputation of a professional strong man in a European music hall. Each of these bales of cotton weighs something like 500 lb., and thus loosely dumped on the barrow the centre of gravity of the load shifts at every step

Photo, Maynard Owen Williams

every group of industry or occupation there is always found some responsible head. The beggars of a city, the halt, the maimed and the blind, have their king whom residents and shopkeepers must always conciliate, lest a worse thing befall them. The pawnbrokers of a city have one responsible head. One of half a dozen coolies staggering under a load is their leader. A foreign resident wishing to engage a staff of servants engages but one "boy," who will secure and be wholly responsible for the remainder. Always is there someone upon whom responsibility lies. He

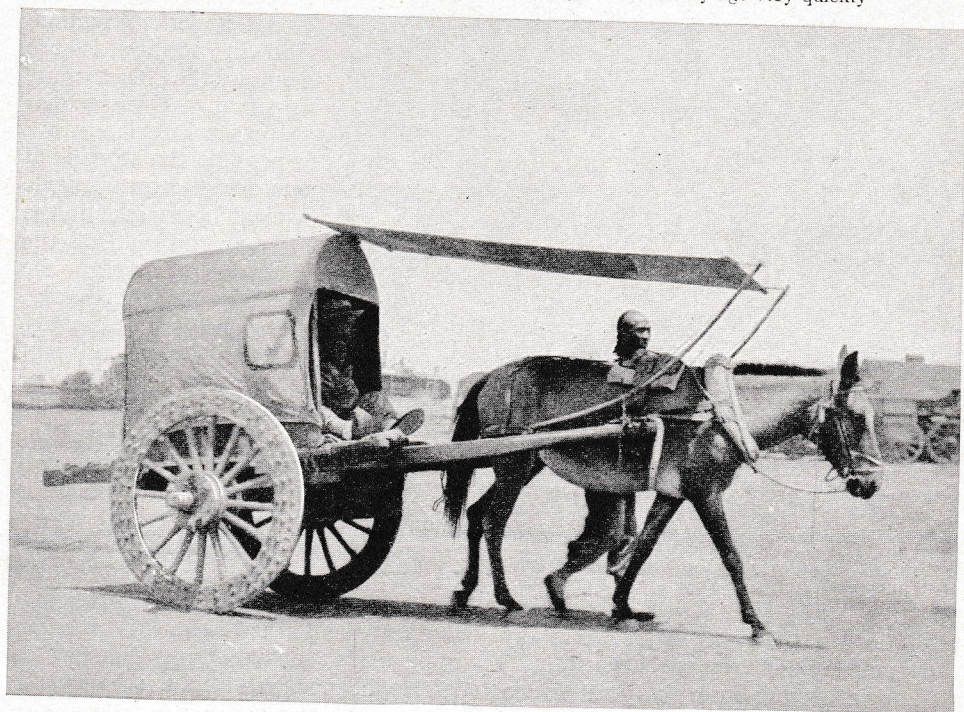
with or without compensation. There was the last responsible head. "How can the land belong to the people?" say the Chinese. "How can the people govern themselves? There must exist someone finally responsible." Add to this the Chinese indifference to public affairs, the desire only to be left alone, and we begin to understand how and why the Chinese democracy, with its numberless warring factions, has so far proved a signal failure.

Communications beget courtesies, and one of the most powerful obstacles to progress in China, whether internal or



FOUR-FOOTED FRIENDS TO THE RESCUE

Despite the daily performance of extraordinary feats of strength and endurance the wheelbarrow coolies could not undertake the transport of these enormous loads single-handed. The operation of a Chinese wheelbarrow is complicated and dangerous, many a broken rib and back resulting therefrom; the continual physical strain tells on these sturdy men and they age very quickly



UNLIKELY TO EXCEED ANY SPEED LIMIT: A PEKING CART

The Chinese two-wheeled cart is very decorative with its heavily embossed broad felloes and awning stretched from the tilt to horns up-curved from the shafts. As a vehicle for passengers it leaves much to be desired, being cramped for space, springless, and very slow—disadvantages wholly unappreciated by the natives, who have small concern for physical comfort and no regard for time

Photos, Camera Craft, Peking

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as a nation, has been, and is, lack of means of inter-communication. Railways are but in their infancy. In fact, in all the vast country there are in operation barely 7,000 miles of railways. The English Great Western system alone comprises 6,700 miles. Further con-

to Hankau. For a further 1,600 miles the river is navigable for small river steamers. The Grand Canal, joining Hang-chow and Tientsin and passing through four provinces, is about 850 miles in length.

It was not until 1896 that, by imperial decree, an all-China national post office was created. From that date this government department has gradually been extended and developed, and its increasing success may be attributed in great measure to the exercise of foreign advice and administration.

By far the most widespread occupation of the Chinese is agriculture. Small holdings and tiny farms cover the face of the country, and there is very little of the land that is not under cultivation. And in nothing is the genius of the Chinese more apparent. During the seasons when land-work is possible the story is of one long, grim struggle against heavy odds in the stubborn, difficult soil, the spells of drought, the numbing effect of poverty. But cheeriest of souls, ever looking to the bright side, somehow or other your Chinese wins through. It's dogged as does it. His economy of means and method is astonishing. With a prehistoric hand-plough and a primitive hoe he will secure results which many



ENGINE AND CHAUFFEUR TOO

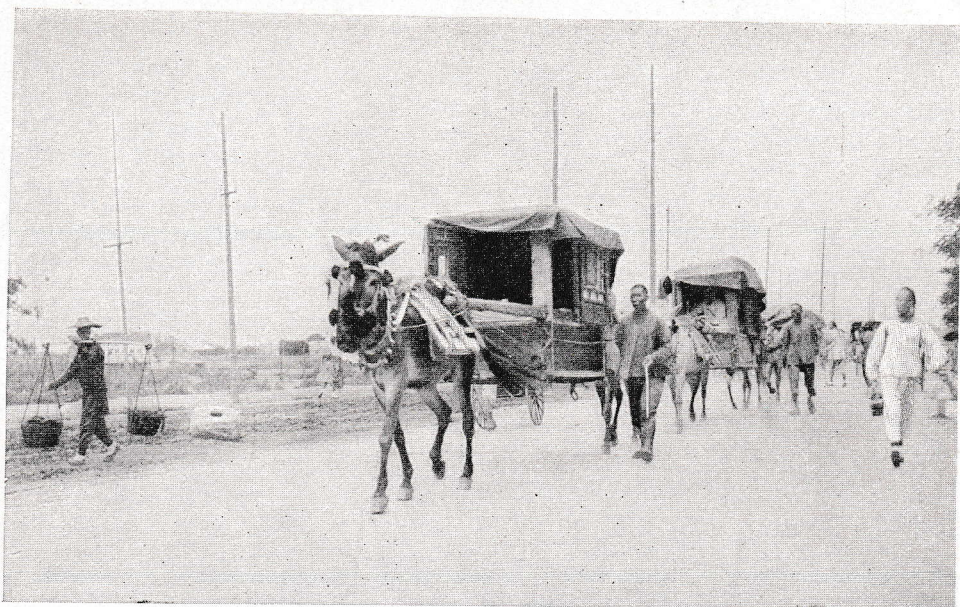
Wheelbarrows are the cabs of the Chinese, and are not uncomfortable vehicles for a short journey. As a rule the seats are covered with red cloths, but the wheelbarrow-men substitute blue cloths on occasions of national mourning as formerly, for example, the death of the Emperor. Actuated by the same punctilio, European drivers put a crape bow on their whip

Photo, Maynard Owen Williams

struction in the near future upon any adequate scale is very problematical.

The waterways form the great media of transit in China: the two mighty rivers, Yang-tse-Kiang and Hwang-ho, the Grand Canal, and lesser waterways. For close upon 600 miles from its mouth a battleship can steam up the Yang-tse

a Western farmer with his modern implements might envy. Nothing is left to chance. But with the Chinese genius is something more than the capacity for taking infinite pains. He seems to possess some natural spiritual affinity with the soil which causes the earth to throb responsive to his lightest



MULETEERS AND MULE-LITTERS ON THE OUTSKIRTS OF PEKING

In the big Tartar city the traveller has no difficulty in obtaining a conveyance—autos, rickshaws, canopied carts, wheelbarrows, sedan-chairs, mule-litters, all are eagerly placed at his disposal. On account of their height and toughness mules are chiefly employed by litter-owners, but when not available their place is taken by a smaller equine hybrid, neither horse nor mule, nor yet ass

Photo, Camera Craft, Peking



SMALL FACTORY GIRLS OFF TO BUSINESS BY THE WORKMEN'S TRAIN

They are employed in a cotton mill and have chartered a wheelbarrow to take them to their work. The joylessness of their life is reflected in their faces. Only one of them evinces any trace of amused interest in the photographer securing a picture of their—to him unfamiliar—mode of progression. The others observe him with an almost apathetic expression

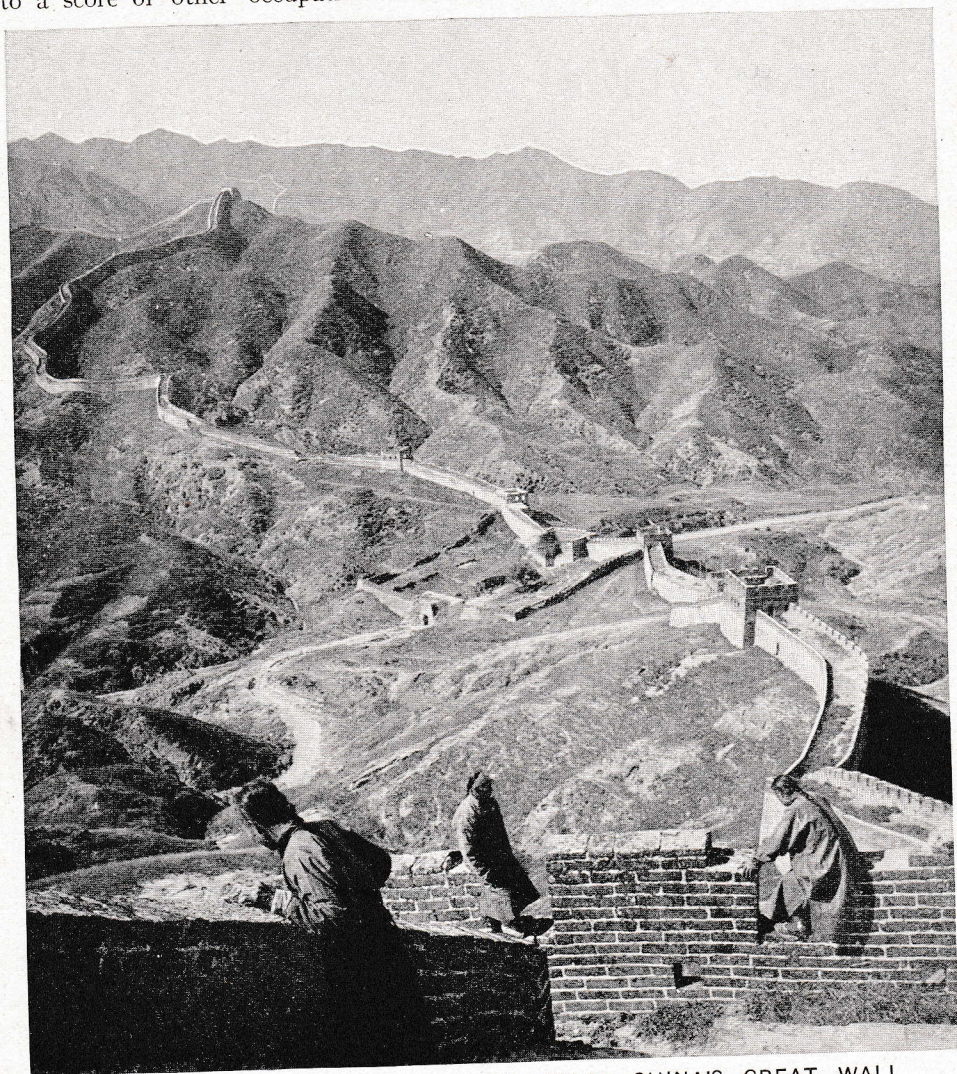
Photo, J. C. Carter

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touch. Take your farmer direct from his paddy-fields of rice or bean-fields and set him down in a gracious flower-garden among blossoms of the existence of which he never dreamed. He will make initial mistakes, but very soon, with the unerring adaptability of his race, he will come to tend each single flower as though it were a child, and take pride in doing so.

But the Chinese farmer turns readily to a score of other occupations when

necessity drives and the land does not call him. In one place you will find him as a deep-sea fisherman, in another a dockside porter. The mountain passes know him as a sure-footed, unerring guide, the city knows him as a sturdy bearer. Nor do his women-folk lag behind in the heavy toil of field work, the portering of the manure, the tending and gathering of the rice crops. And all, men and women, will exist, and even thrive, upon the merest pittance



ONE OF THE WONDERS OF THE WORLD: CHINA'S GREAT WALL
Built over two hundred years before the Christian era, and reconstructed once or twice, the Great Wall winds its way like some great snake for some 1,400 miles along the northern border of the old empire to lose itself in the west. Built as a defence against Tartar hordes, and rising supreme above all obstacles, it is so thick that two carriages can be driven abreast on its rampart

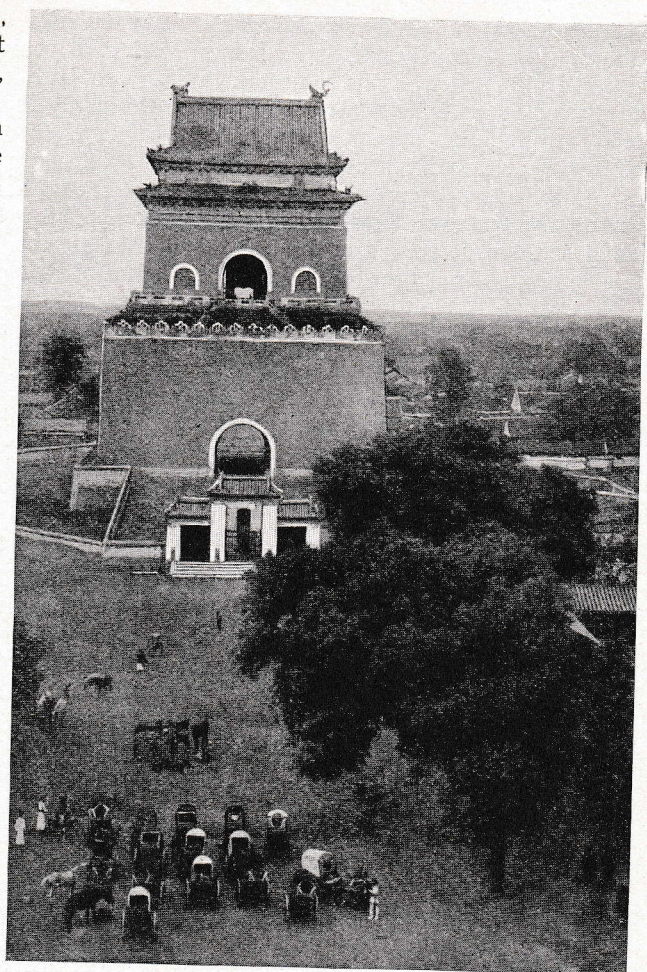
Photo, H. C. White & Co.

of food—a handful of rice, a salted turnip, sweet potatoes, a scrap of fish, perhaps.

So practical in agriculture, the Chinese are most impractical in afforestation, of the science of which they know nothing. The great forests of China are now almost entirely destroyed, and little has been done to replace the loss. In fact, China has now to import as much timber as formerly could be produced within her own borders to satisfy all needs as well as export purposes.

In agriculture the chief products are silk, rice, tea, cotton, beans and bean-cake. The silk industry is said to be 4,000 years old, and until the latter half of the nineteenth century China supplied half the silk trade of the world. In the tea industry, as in silk and many other products, China suffers increasingly from her rigid adherence to her old conservative methods and from lack of scientific application. Her wealth, mineral and agricultural, is boundless, her capabilities are unlimited. If only from sentimental reasons, lovers of China and her people would view with deep regret an industrial revolution and the consequent inevitable exploitation of the country by foreigners, but in the world of men stronger nations will certainly take by foul means what they cannot secure by fair, and China must needs look to herself.

The one exception in China's decreasing production is the soya bean and its derivatives. In 1907 the value of the bean exports approximated £600,000; in 1917 it was over £13,000,000. Here



"WATCHMAN, WHAT OF THE NIGHT?"

A plain brick structure about 100 feet high, this tower in the Tartar City, Peking, contains a massive bell on which a watchman strikes the four watches into which the night is divided. Simultaneously on the Drum Tower, a hundred yards away, a mighty drum is beaten

Photo, A. Corbett-Smith

are some of the uses to which the bean is put—as foodstuff in margarine, as a fertiliser, as a sauce and a paste, an illuminant, a lubricant in making waterproof cloth, Chinese lanterns and umbrellas, a substitute for coffee-beans, animal food and the fattening of live stock, a table vegetable, the making of sweets and confectionery, varnish, printing-ink. And last, but not least in a country like China, the scent from a field of bean-blossom is deliciously fragrant.

Opium would require a volume to itself. The cult of the poppy has been

making history in China for centuries. One of the most valuable of medicines known to man, it is at the same time a deadly moral and physical poison. In 1906 an imperial decree ordered the beginning of the end of opium smoking in China and of poppy planting, and in due course the republican government confirmed the decree; but, in spite of this, opium smuggling is conducted with that facility which only official connivance, active or passive, can give.

Inability to Apply Science

Of China's mineral resources coal comes first, the estimated production at present being something like 19,000,000 tons. In iron ore China is certainly exceedingly rich, but its production, or rather lack of production, illustrates only too forcibly the hampering effect of Chinese methods. Tin, copper, and antimony are other important mineral products.

In science the Chinese, like other Eastern nations, have little or nothing to their account. Practical in many ways, they are certainly not scientific. They may stumble upon some invention or scientific truth, as they have often done, but no attempt at development is ever made. Printing by wooden blocks was in use in China about A.D. 200, and movable type seems to have been invented there about 800 years later, but it is only since the latter half of the nineteenth century that the latter method has begun to supersede the former. The magnetic compass was known in China about 1000 B.C.; an explosive powder for crackers before the Christian era.

Lack of Initiative

But in the use of scientific appliances the Chinese always recur to the formula: "What was good enough in 100 B.C., is 2,000 years better now." And as labour is absurdly cheap and unlimited in quantity, they cannot see why it should not be utilised. Thus when they were compelled to erect a memorial arch (a very simple structure) to the German, Von Kettler, who was murdered at the Siege of the Legations by the

Boxers, the contractors must needs erect a complicated staging of some 17,000 bamboo poles, with 60,000 lb. of binding rope, just to hoist the stones in place.

Professor I. T. Headland, the American, has told about that clever Chinese toy, the diabolo, a bamboo whistling top spun by two sticks and a piece of string, which he introduced into America. The toy seems to have been the work of an old Chinese in Peking. For thirty odd years he had been making the tops during the mornings and selling them in the afternoons. His only tools were a saw, a knife, and a piece of sand-paper. Perfectly content, it never occurred to him, as Professor Headland says, to invent a simple machine to do the work and to open even a small factory. And that is absolutely typical of the race.

Architecture and Colour Symbolism

The strongest impression which the traveller in China will probably receive from Chinese architecture, whether religious, official, or domestic, is a sense of monotony. And, with certain notable exceptions, it undoubtedly is monotonous. It would almost seem that, ages ago, one particular model type was decided upon, and that this has guided Chinese architects and builders ever since. A view of Peking will illustrate the low height to which houses and shops are built. Indeed, Chinese buildings are rarely of more than one storey. If necessary, an extension is made horizontally, not vertically by additional storeys. It is to the design of the roof, the principal feature, that the architect devotes his greatest care, and effects of rare beauty in carving and colour combinations, denoting the owner's rank or position, are frequently produced. To gain additional effect a second roof, even a third, is often superimposed. The Temple of Heaven at Peking is a particularly beautiful specimen of these various features. The base upon which the temple stands is of pure white marble, delicately carved. The three roofs are of deep cobalt blue glazed tiles; the underneath

CHINESE SCENES
In Temple & Town

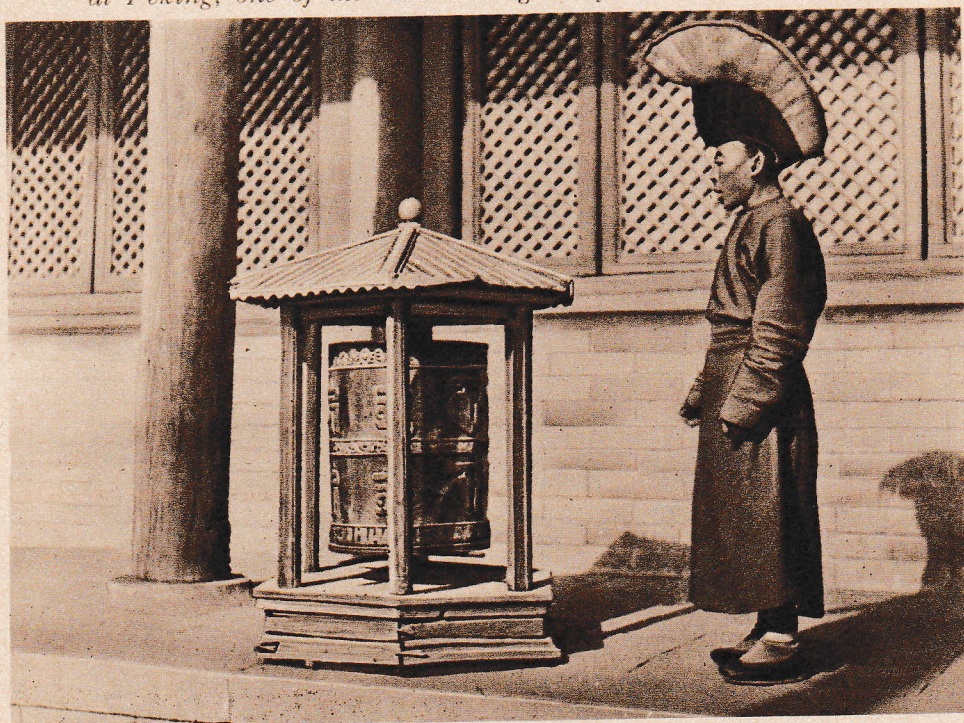


Reclining in slippered ease against a shutter, this spectacled, elderly gentleman of Shanghai peruses his paper in the open air

Photo, J. C. Carter

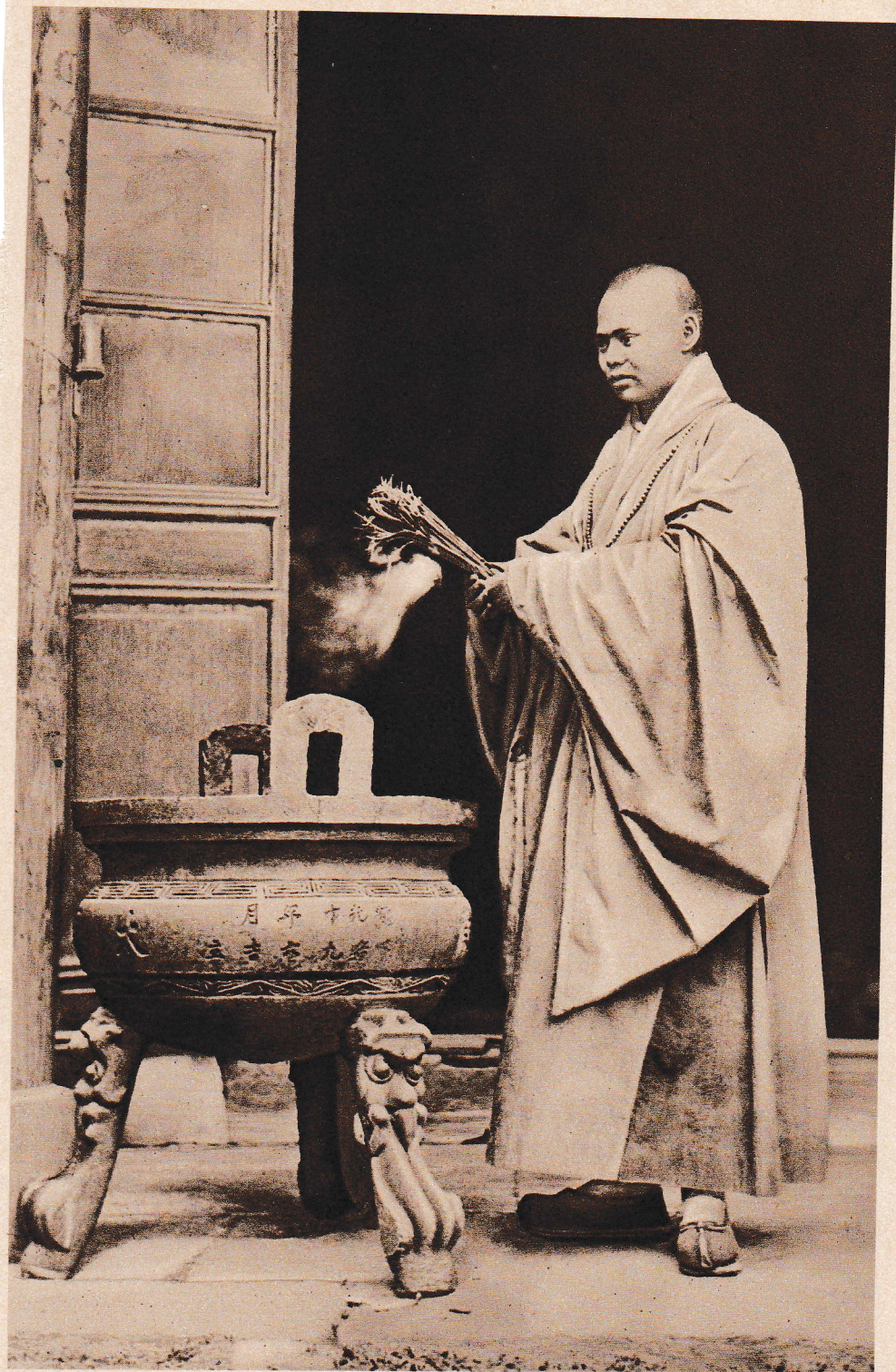


Austere dignity invests the high priest of the Temple of the Lamas at Peking, one of the richest religious foundations in the city



"The Jewel of the Lotus. Amen." His turning mill uncoils paper strips bearing repetitions of this prayer, thus offered by the Lama

Photos, H. I. Merriman



*From the resinous joss-sticks burned as symbols of sacrifice by
the Buddhist priest a fragrant incense rises to the gods*

Photo, B. T. Prideaux



While his white-coated partner roars invitations to the crowd to watch the miracle, the half-naked juggler swallows the naked sword



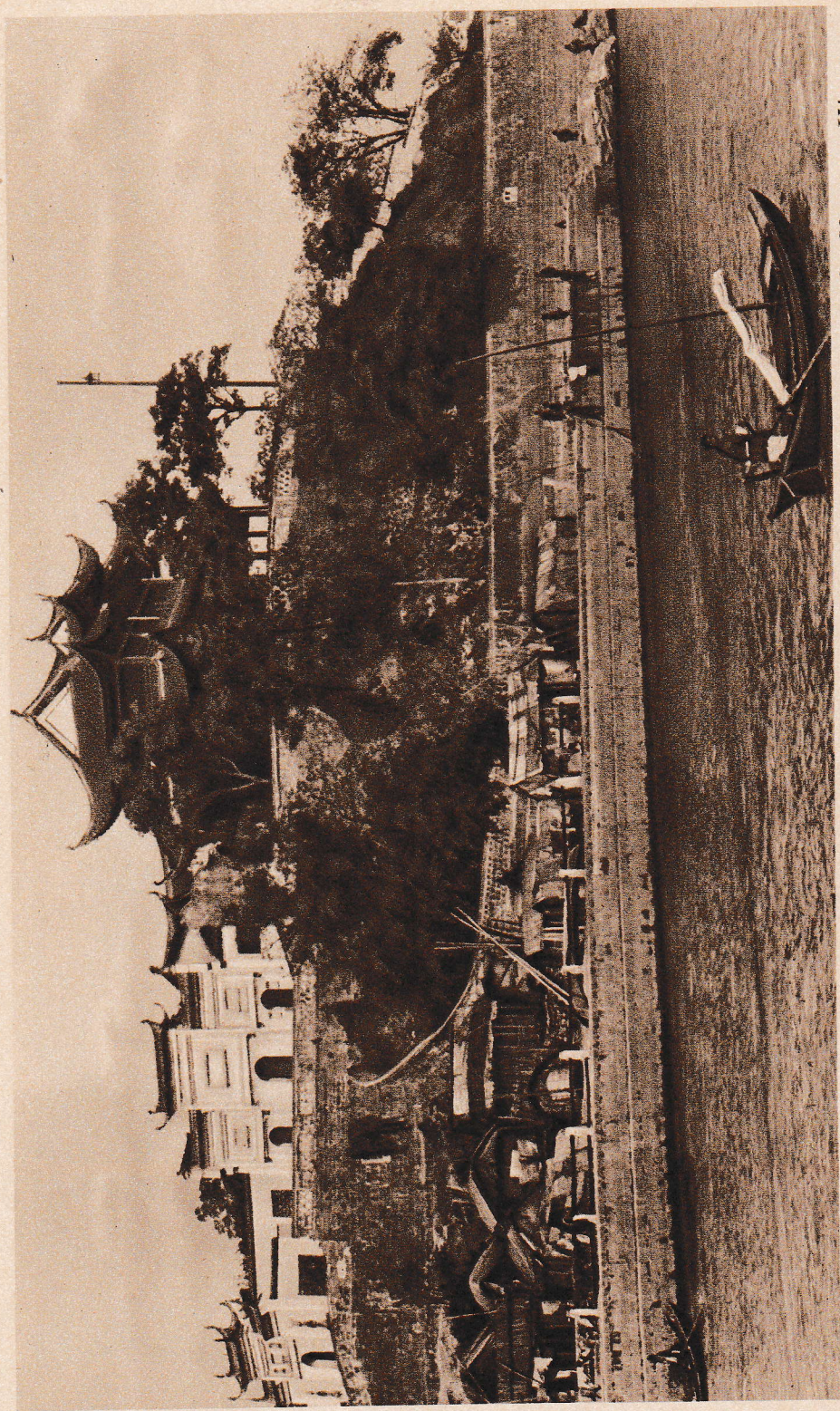
In any Chinese street entertainers can be seen giving a show. Story-tellers, jugglers, and acrobats always have appreciative audiences

Photos. J. C. Carter

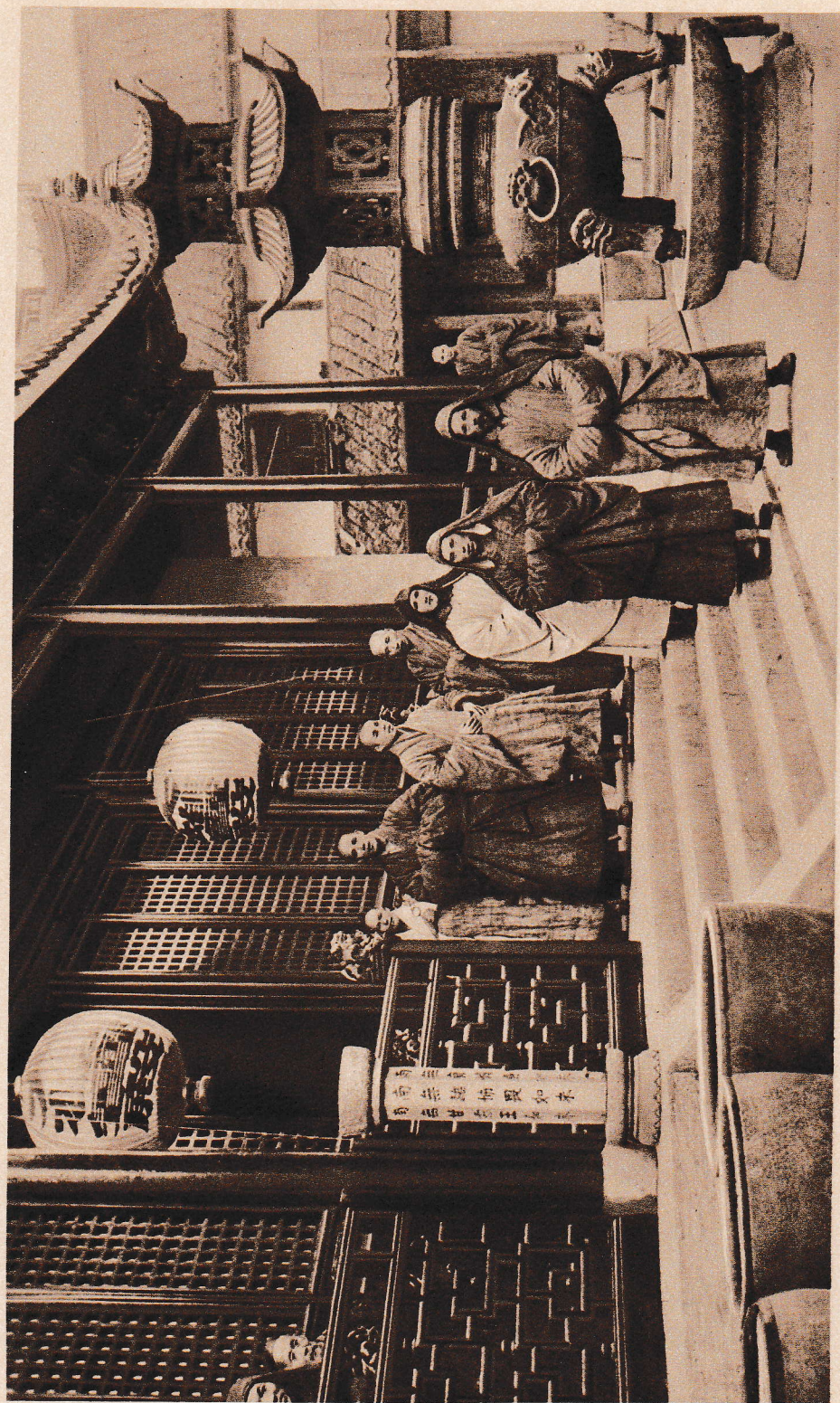


Monasteries, splendid with gilded images and carving, stud the holy island of Pu To, whereon, as on Iona of old, only monks may dwell

Photo, Maynard Owen Williams



Raised on a walled eminence this joss-house is a picturesque landmark for boatmen on the Yang-tse-Kiang. Each roof corner is a finger pointing to heaven, and the high-hung lamp gives a guiding light by night



True piety found the money for the building and embellishment of this beautiful religious foundation at Kiangsu, but many Buddhist monasteries are but Castles of Indolence, and their inmates pious frauds

Photo. B. T. Prilleaux



Much toil and care have graven deep lines on her face but, peace fills her heart as her gnarled hands hold her son's son on her knee

Photo, B. T. Prideaux

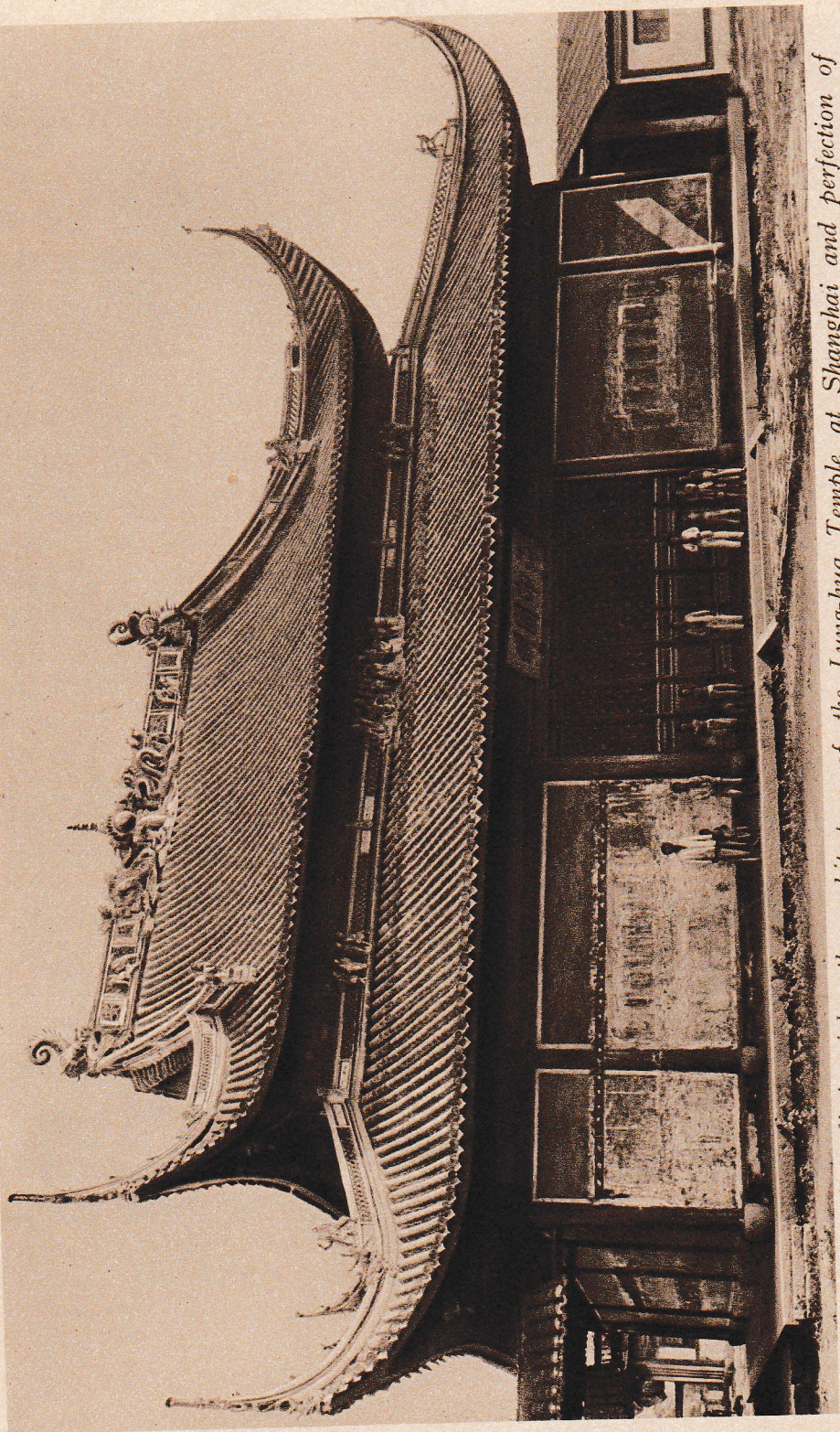


Smoking is his favourite pastime, tea his favourite beverage, and thus equipped with pipe and pot the Chinese is contentment incarnate

Photo, Camera Craft. Peking



Peculiar to China are the provincial Examination Halls, such as this at Honan. Enclosed within walls a wide avenue is flanked by cells in one of which each candidate is immured for nine days' anxious work



Grace of outline distinguishes the architecture of the Lung-hua Temple at Shanghai and perfection of detail its ornamentation, in which dragons, human figures, and conventional arabesques appear



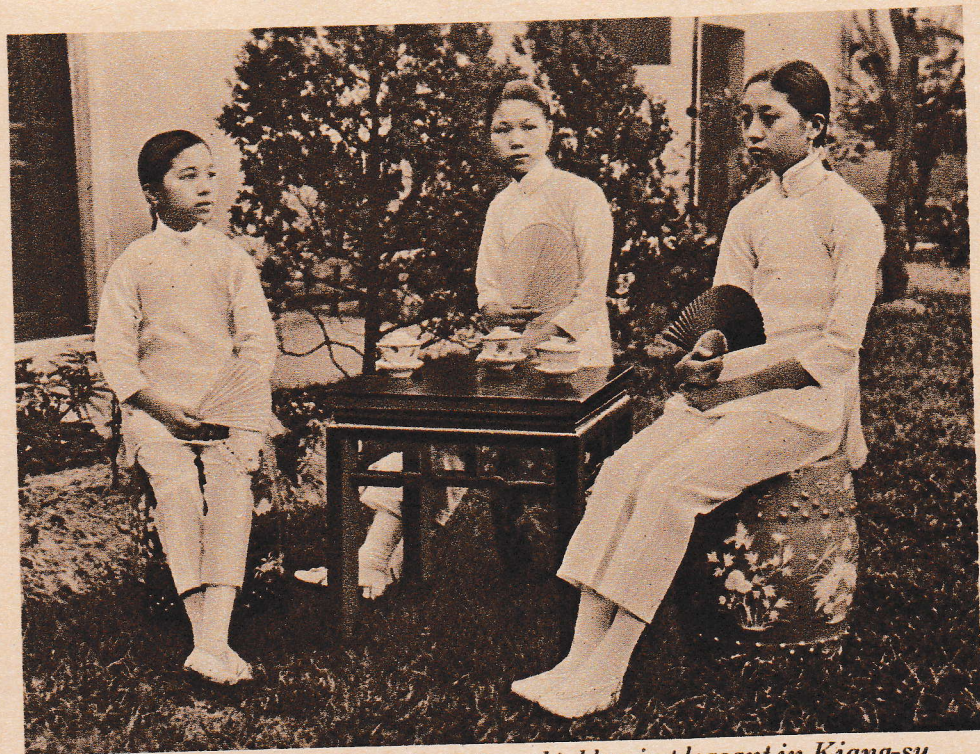
Strings of solemn silent-footed camels continually pass under Peking's walls, a deep-toned bell jangling from the leader's shaggy neck

Photo, Camera Craft, Peking



From Siberia this caravan has padded its arid way. The camels seem to lift their heads in pride as they enter the gate of Peking

Photo, A. Corbett-Smith



Tea in the garden, with pretty seats and tables, is pleasant in Kiang-su when girls wear cool, white clothes, and have untortured feet

Photo, B. T. Prideaux



Although—perhaps, alas! because—they have no parents, these orphans at Changsha are merry souls prancing by with their books

Photo, Maynard Owen Williams



*Outside Tientsin stretches a vast Chinese necropolis, the graves
--mounds of earth overlaid with limestone--looking like anthills*



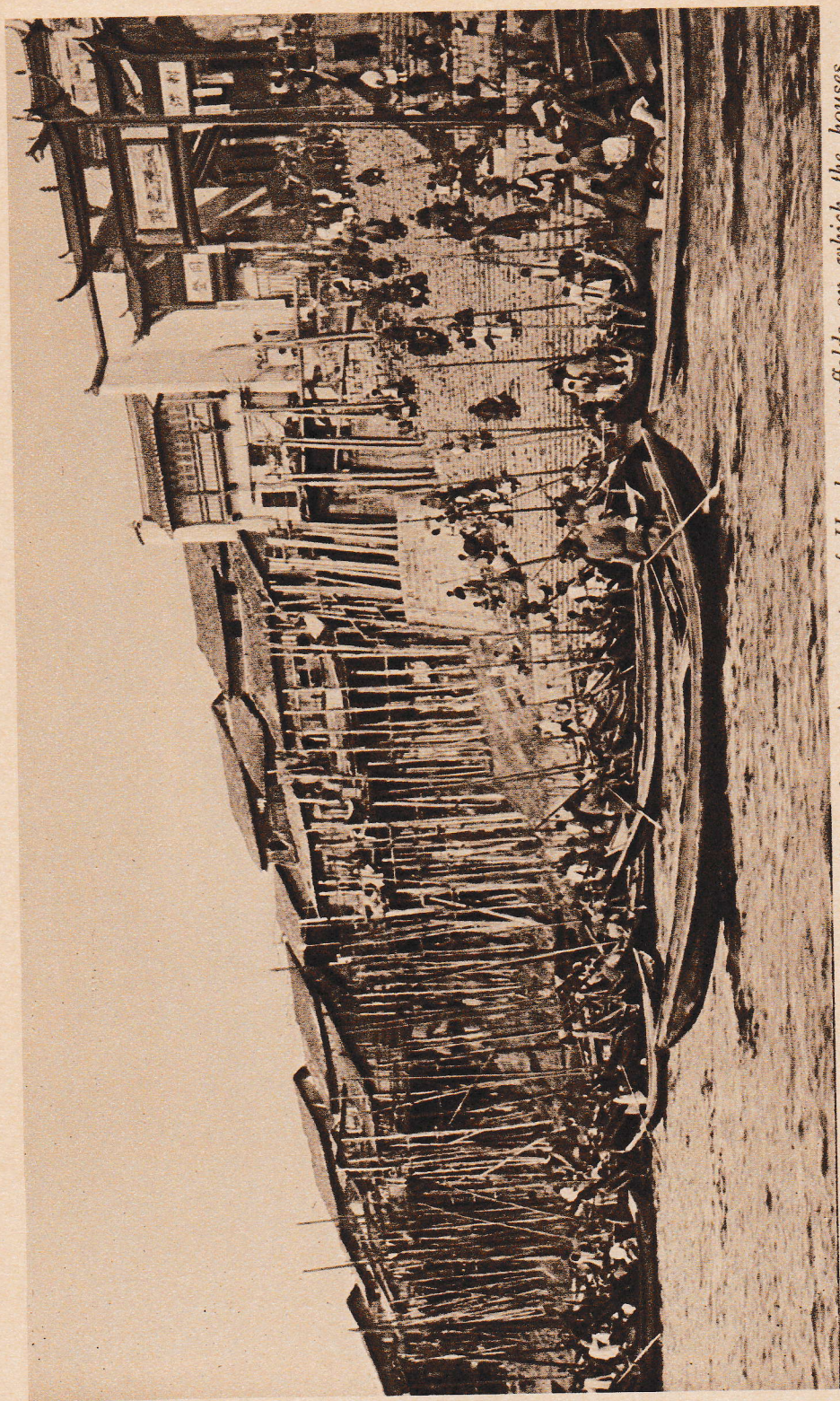
*Prettier and more peaceful is this grass-grown cemetery at Fengtu-hsien
on the Yang-tse-Kiang, where white goats browse beneath the trees*

Photo, Maynard Owen Williams



So narrow that no wheeled traffic can pass along it, this street of Kiu-kiang resembles hundreds in China in its brilliant decorativeness

Photo, H. I. Merriman



Forests of poles mask the main approach to the native quarter of Hankau—scaffolds on which the houses are built, and masts of boats that ply on the turbid river whence crowds swarm up the broad stairway

portions are of glazed tiles, variously green, blue, and pale mauve. The button at the top is golden. It may be added that in all Chinese rites colour symbolism is of the first importance. At the annual sacrifices at this temple blue predominates. The sacrificial vessels are of blue porcelain, the robes worn are of blue brocade, and the light filtering through special blinds is also blue. Peking, as befits the capital city, is very rich in Chinese architecture at its best, and within the Imperial Summer Palace the visitor will find a treasure-house of beautiful specimens, some 200 distinct buildings.

We must not, however, leave the subject without mention of two wonders, not merely of China, but of the world. The first is the *Pai Tai*, the immense altar which stands open to the sky hard by the Temple of Heaven. The second is the Great Wall of China. No verbal description, no pictures, can convey any conception of the nobility and grandeur of these two marvellous works of man.

Two Wonders of the World

The vision of the Taj Mahal at Agra in all its peerless, unearthly beauty, will bring tears to the eyes for the wonder of it; but to come suddenly, as one does, before the *Pai Tai* in sunlight or moonlight, or to view for the first time a little portion of the Great Wall, is to remain stricken with awe and reverence. Nor does that sense of awe vanish with familiarity. The *Pai Tai* is of white marble, 210 feet across, built in three tiers of twenty-seven steps to each. But why attempt a description?

The Great Wall—and if China had nothing else for the visitor this alone would repay the journey—was begun about 220 B.C. Rising from the eastern sea at Shanhaikuan, it is carried, bordering the northern edge of the old empire, for 1,400 miles, until at last it loses itself in a desert of desolation and nothingness in the far western interior. One thousand four hundred miles of a primeval stone rampart, as fresh to-day over its greater part as the day of its construction; so thick that two carriages can be driven abreast on the

rampart. And in the building of it they cared nothing for the line of least resistance, but sought for every natural obstacle and carried the Wall over. One may stand upon the slope of some deep ravine and watch the Wall as it dips down from one's feet to the hollow of the pass; trace it as it slowly climbs to the ascent opposite, lose it for a moment where it vanishes over the crest, and then in amazed wonder glimpse it as it falls and rises up and over the distant mountain peaks until it vanishes in a shroud of mist.

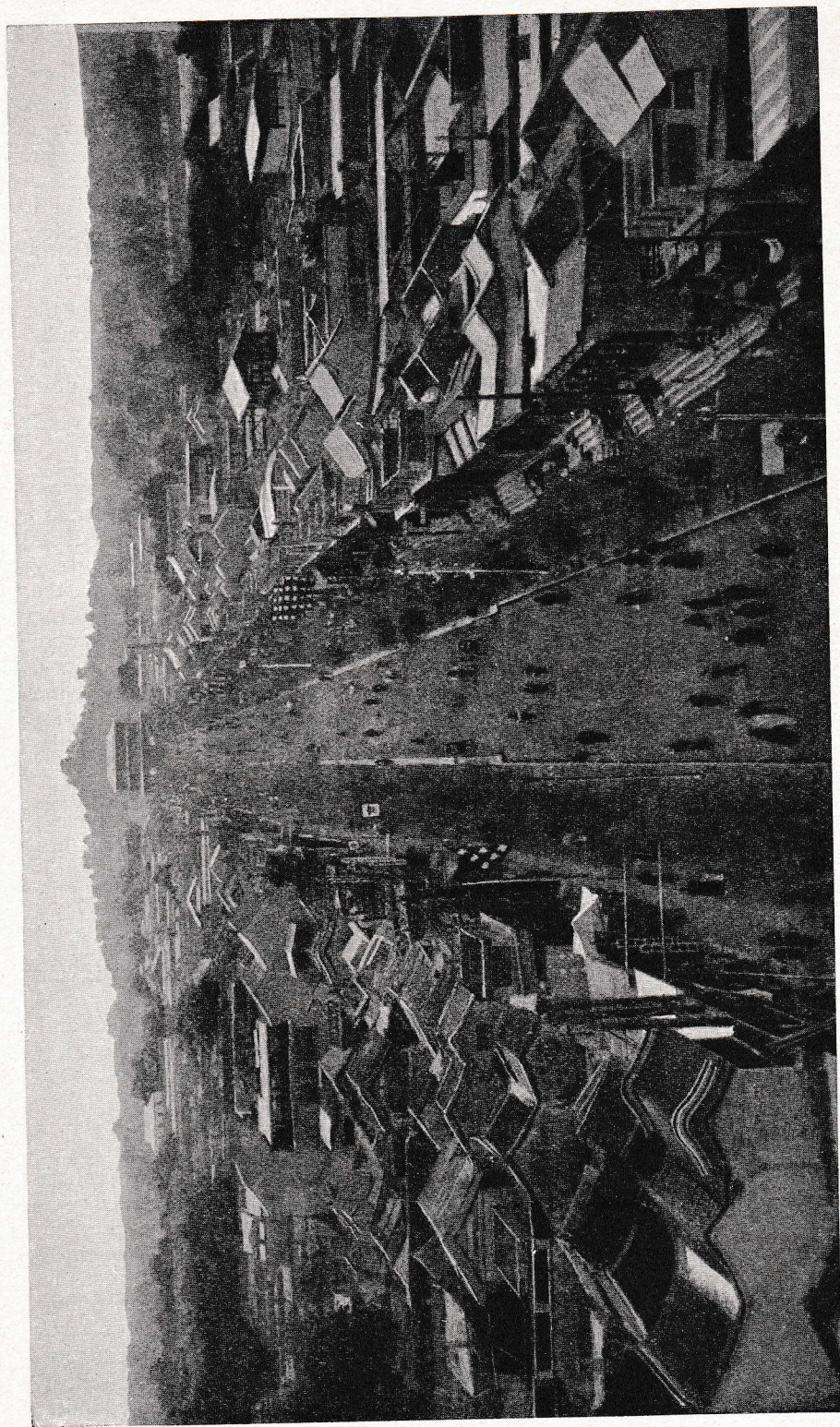
Man's Handiwork and Nature's

The mountain gorges of Norway are grander, but it is the combination of man's handiwork with nature's that produces so overwhelming an effect. They say that every third able-bodied man in the empire was made to labour in the building; that dilatory workmen were promptly immured in the masonry. The legends about the Great Wall are endless; but the legends matter not, for the stupendous achievement stands, the wonder of the world!

To appreciate the pictorial art of the Chinese school, if so it may be termed, it is necessary to forget all that one has ever seen or learned of the great European schools, old and modern, and to approach the Chinese solely from its own points of view, which are absolutely different from the Western. It is, for instance, invidious to set side by side equestrian portraits by Velazquez and Choo Yung, and to remark upon the "quaint curiosity" of the latter.

Chinese Pictorial Art

Save that each painting depicts a horse and its rider the Western and Eastern pictorial conceptions of such a subject are totally distinct. The effects in painting to which we are accustomed, the light and shade, the modelling, the foreshortening, the attention to anatomy, all these are foreign to the Chinese art. Some high Chinese officials, upon receiving some portraits of the British school sent to them by George III., asked quite seriously whether English men and women had one side of the face darker



ON THE GREAT BLACK WAY THAT TRAVERSES THE CITY OF PEKING

Straight as an arrow runs the road till it vanishes from sight in the direction of Coal Hill, whose tree-girt slopes dominate the background. The absence of heavy traffic is due to the road being merely a mass of deep, black sand which renders the progress of heavy carts toilsome and laborious in the extreme. The houses and shops on either side are low, squat buildings rarely possessing more than two storeys

Photo. A. Carleton-Smith

CHINA & THE CHINESE

than the other. But if we can rigorously set aside our own established ideas and take Chinese pictures for what they are, looking to the beauty of line and draughtsmanship, the harmony of composition, the unity and symmetry of conception and execution, the attention to detail, the delicacy of colouring, the art amateur will find in Chinese art a wealth of interest. "Chinese painters are, first of all, draughtsmen and calligraphists." In fact, the Chinese rate a fine writer of their script as higher than an artist. Originally the Chinese written language was merely actual pictures of the objects themselves, and it is from such pictures that through the centuries their pictorial art and modern script developed. In landscape work the Chinese particularly excel, and one of the finest specimens in existence may be seen in the British Museum, a roll painting on silk seventeen feet long by Chao Mêng-fu (about A.D. 1300). Animals, birds, insects, and flowers have also always been favourite subjects in which Chinese artists have excelled.

Sad to tell, pictorial art in China began to languish about the years 1640-1660, and in the twentieth century there appear to be no painters at all of any particular note.

It seems at first sight curious that so little is generally known about Chinese art in all its varied forms and perfection of design and workmanship. The truth is that the European market has been so flooded with those tawdry, meretricious products of Japan specially manufactured for that market, that the

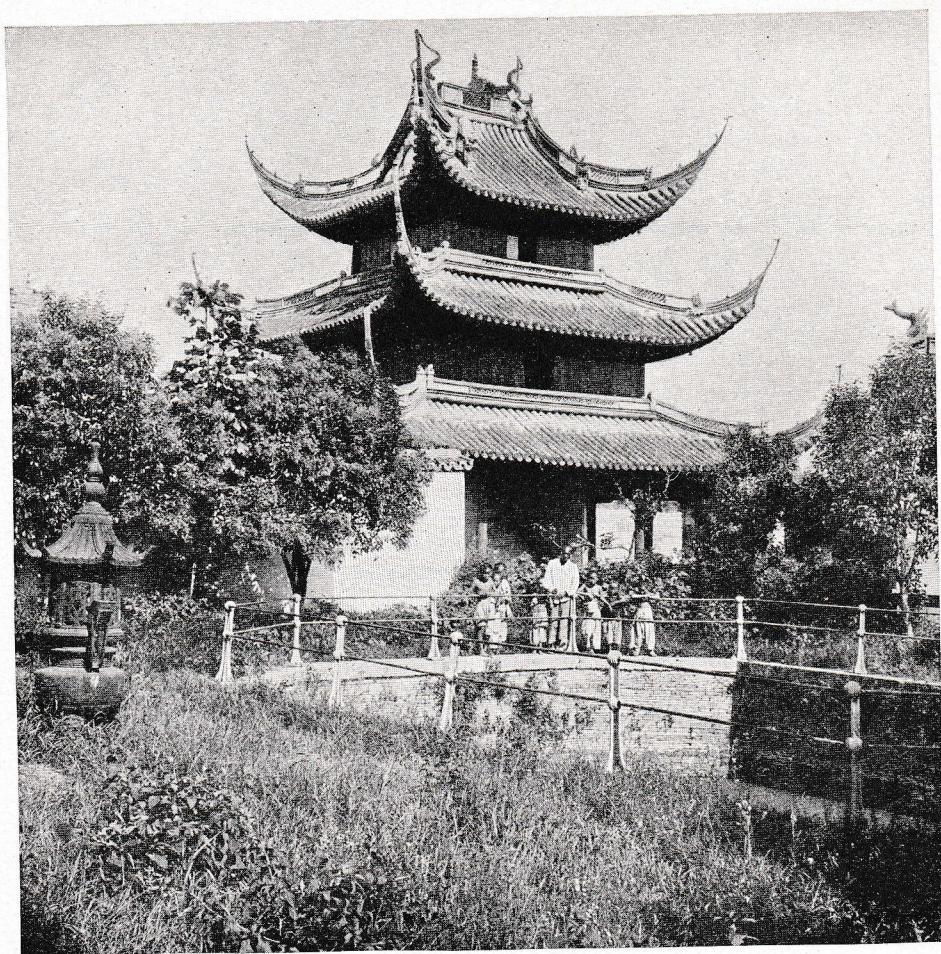


FOLKS WHOSE WORK IS NEVER DONE

Farmers in China are unsurpassably industrious. For the most part they are small peasant proprietors, very poor, but at least independent. Their implements are of the rudest, like this wooden fork for raking up and spreading manure

Photo, Camera Craft, Peking

incomparably more beautiful art of the Chinese has found but few loopholes of entry. Here we can do no more than enumerate some of the more important varieties in the hope that the reader may one day find the leisure and opportunity for a practical acquaintance: pottery and porcelain; cloisonné and enamelling; woven silks, embroidery, and carpets; carvings in ivory, jade, etc.; lacquer; bronzes; furniture. Nor does the artistic excellence of the Chinese craftsmen belong only



A HAUNT OF ANCIENT PEACE IN THE HEART OF HONAN

It would be hard to find a greater contrast to the congested city and river life of China than this sylvan retreat. The Buddhist pavilion in the centre displays that attention to roof construction that is the chief feature of Chinese architecture. To the Western eye these upturned roofs appeal by their grace, to the Chinese they form an effective safeguard against the evil spirits of the air

to the past. It is a living thing to-day if the art-lover will seek for it with care and appreciation. The Chinese are as ready to-day to devote years of patient and loving toil to the perfection of a single piece of art-work as they were centuries ago. To this the writer can bear personal testimony from the execution to his own commission of several exquisite pieces of carving and enamel work.

A point in friendly comparison between Chinese and Japanese may be suggested. While Chinese art is indubitably the more worthy, the Japanese as a people seem to possess a finer aesthetic sense, just as to-day Britain leads the world in the art of musical composition while

her people are far behind other nations in musical instinct and appreciation. It was to China that Japan originally owed nearly all her art, and only here and there can one trace any improved development. Japan and China (down the coast-line) are deluged to-day with the gaudy trash and machine-made shoddy of America and the West. The real China is rather ready to admit this stuff into its homes; the real Japan refuses. In the bedrooms and private apartments of the highest Chinese in the land, in the Imperial Palaces and other notable residences, there are to be seen in use ugly, trashy articles from modern Birmingham such as no Japanese peasant would tolerate for an instant. The



TAKING THEIR PLEASURES SADLY IN A FASHIONABLE SHANGHAI TEA-SHOP

Tea-drinking in China is an undertaking not to be entered into in any spirit of light-hearted revelry. The Chinese consider themselves experts on niceties of blend and aroma, sampling their national beverage as critically as the Briton sips his port. The water-pipes on the table in the foreground are essential to the full enjoyment of the occasion

Photo, Underwood Press Service

well-to-do and cultured Chinese are apt sometimes to overload their rooms with a mass of lovely Chinese objets-d'art, where a Japanese will display to the best advantage a single beautiful thing, changing it perhaps each day.

Chinese literature is of enormous proportions and embraces works upon wellnigh every subject, save strictly modern ones. About the year 1700 there was compiled a great national catalogue of the existing literature. This catalogue divides the literature under four heads: The Classics, together with dictionaries and commentaries thereon; histories; philosophy and the arts; poetry and belles-lettres. With the exception of a few collections of

Chinese poetry, one or two works like the famous "Art of War," by Sun Tzu (about 580 B.C.), the Analects of Confucius, and a handful of novels and romances, little or nothing of Chinese literature is available in an English translation. Apropos of poetry, the Chinese are great lovers of the art. The best Chinese poetry treats of various phases of nature, or, like the well-known Rubáiyát of Omar Khayyám, of melancholy views on life and the winecup. It is also of interest to note that Confucius went about collecting folk-songs and stories, and that records of Chinese national lyrics and ballads are found even 1,000 years previous to that date. As regards the classics and



WHERE PRIESTLY POMP ABODE ITS HOUR AND WENT ITS WAY

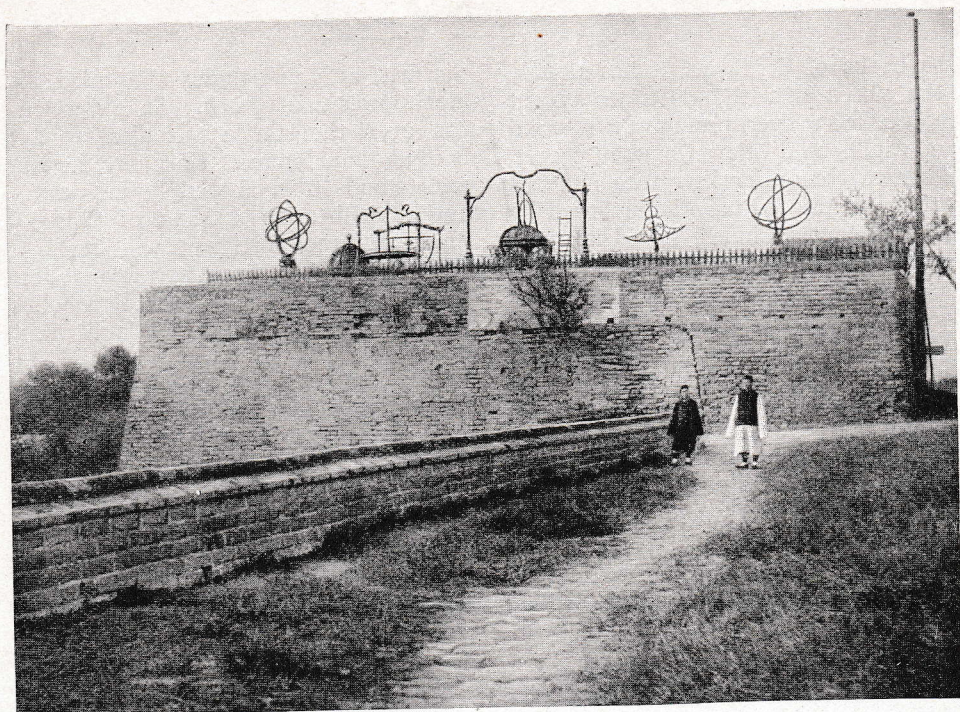
While their temples and principal public buildings are magnificent and highly decorative, the Chinese are content to let them, when once erected, fend for themselves. The triple-arched stone gateway, ornamented with intricate carving and delicate designs, gives access to the temple. The stone pavement, uneven and weed-covered, forms a strange contrast to the magnificence of the gateway itself



TRAFFIC'S BUSY JUNCTION BETWEEN THE TWO CITIES OF PEKING

Three gates pierce the frowning wall, forty feet high and fifty feet wide at the top, that separates the Chinese from the Tartar or Manchu City of Peking. This is the Ha-Ta gate, passing through which the wayfarer has the observatory and Parliament Buildings on his right, and on his left Legation Quarter, which, since 1900, has been reserved for foreign residents

Photo, H. I. Merriman



WHERE ASTRONOMERS OF OLD STUDIED THE STARS IN THEIR COURSES
 In the south-east corner of the Tartar city stands the observatory, which is claimed to be the oldest in the world. Erected by the great Kublai Khan towards the close of the thirteenth century its quaintly devised instruments of brass were erected by the Jesuits, who were in ascendancy at the end of the seventeenth and beginning of the eighteenth centuries



QUIET CORNER FOR NEEDLEWORK AND GOSSIP IN A PEKING STREET
 One would imagine that women's rights would make a burning question in China, but these trousered women are amazingly submissive to the tyranny of married life. One of the few luxuries of their existence is a quiet gossip, often snatched, as seen here, under the guise of industry; at home they are less eloquent, for loquacity is recognized by Chinese law as a ground for a wife's divorce

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the books of Confucius, it has already been noted how the doctrines taught therein have ever profoundly affected and influenced the Chinese people. Their reverence for literature and the written or printed page is instanced by the fact that a Chinese would no more dream of wrapping up an article in a newspaper than an Englishman would of keeping his hat on in Westminster Abbey.

Among every people, however primitive, music in some form or other has always found a place. It may be no more than the notes from a reed pipe over the drone bass of a wooden drum, but the sound will awaken response in the hearts of that people attuned to it. With the Chinese, ever since they became conscious of a national life, music has taken a definite place among

the arts, although to-day that place is much lower than it was. To a Western ear even the simple melodies swiftly become monotonous. Harmony, as we understand it, is absolutely unknown, and after hearing a band of Chinese musicians the foreigner will remark that the noise is insupportable. Yet to the Chinese their music is wholly sufficing, and, after all, that is all that matters.

The Chinese musical scale is one of five notes, and our own scale of C major, omitting the E and B, is generally quoted as representing that of the Chinese. Hence foreign composers often write a melody with appropriate harmony on those notes and call it Chinese. For instance, with a very little adapting, the well-known "Tipperary," played entirely on the black notes of a piano,



COMMERCIAL ENTERPRISE CARRIED TO EXTREMES

One would be surprised to see gaudy posters decorating the walls of European churches or chapels, but the Chinese see nothing incongruous in the idea. Seated by the wall of a Honan temple, and accompanied by his wife, the Italian commercial traveller has just put up a poster proclaiming the merits of a digestive liqueur. Far from resenting this the priests consider it a becoming ornament



PEKING BAZAAR, WHERE LAUGHTER MAY BE BOUGHT CHEAP

Eastern children have much the same taste in toys as young Westerners. The delight of childhood in the burlesque is in evidence all the world over, but perhaps more especially marked in China, where small and grown-up children spend hours in watching the droll mimicry of masked buffoons, and the cheery face of this shopkeeper testifies that his trade is by no means a losing one

Photo, Maynard Owen Williams

will sound quite Chinese. But the real Chinese scale is best represented by playing F sharp, G sharp, A sharp, C and D natural. And if this experiment be made it will be seen at once that the scale is neither major nor minor. With that piece of knowledge for a foundation, and adding that the instruments most in use, singly or as an ensemble, are a large moon-shaped guitar of four strings, another of three strings, a violin of two strings, a clarinet, and odds and ends of drums, gongs, castanets, etc., adding also that a Chinese appears to use only his nose in singing, we shall then get some dim idea of a Chinese ballad concert.

Music is used by the Chinese on every festal occasion—birthdays, marriages, funerals, and the like, but the musicians are almost invariably professional; very rarely does one hear an amateur performer. In the theatre music always plays an important part. In fact, by the character of the music, the changes of tempo, etc., the regular theatre-goer knows exactly what action to expect upon the stage. He can tell to

a nicety whether the general and his army will be victorious or no; whether the village Romeo will be happily united to the Juliet of his choice, or will suffer a lingering death at the hands of the local apothecary. To the long list of Chinese inventions we may surely add that of "programme" music.

This brings us to the form of recreation easily foremost in the affections of the Chinese. The drama is the national form of amusement par excellence. What may happen when the cinematograph penetrates up country it is impossible to forecast, but it may seriously be doubted whether even the world-popular "movies" will oust the spoken drama from the hearts of this conservative people.

Once upon a time a certain Emperor of China, one Huam Tsung by name, was deeply enamoured of the lovely Princess Yang Kuei-fei. One evening they stood side by side upon a little bridge that spanned a lotus-starred lake in the gardens of the Imperial Palace. The Princess, moved by tender recollections of an old legend of two lovers with

whom that bridge had been associated, shyly declared that she herself would be no less faithful in her vows. So enchanting did she appear to the Emperor that he laid his hand, his heart, and his throne at her feet.

Now the Emperor took counsel with his Prime Minister how there might be devised some new and delightful form of entertainment with which to please the Princess. And the Minister, after deep thought, said to the Emperor, "Let us collect some of the noblest and most graceful youths about the Court. We will attire them in lordly robes, and I, searching the historical records, will



YOUNG CHINESE SPINSTER

Dressed in a short-sleeved tunic of flowered silk, the only ornaments this girl of the middle classes wears are the brooch at her throat and her ear-rings

Photo, B. T. Prideaux



HAPPY THOUGH MARRIED

Although love too seldom makes marriage in China, marriage sometimes makes love, and this young Shanghai wife looks happy enough in her wedded state

Photo, B. T. Prideaux

instruct them how to recite the narratives of the illustrious deeds of your Majesty's deeply-revered Imperial Ancestors."

So the entertainment was duly presented in a gorgeous pavilion amidst blossoming fruit trees, and great was the pleasure of the Emperor and his lovely Princess. So great that the Emperor decreed then and there the establishment of a Guild of Dramatic Art, and named it "The Guild of the Young Folks of the Pear Garden." Thus, so the story runs, was the Chinese Drama created, and by that name are the actor-folk sometimes called even to this day. And the Minister for his reward was thereafter able to boast that his great-great-grandfather had been ennobled.

The stage is virtually the current literature of the Chinese. Yet it is the historical romance which is the most popular of all plays. And Chinese history is most rich in dramatic incident.

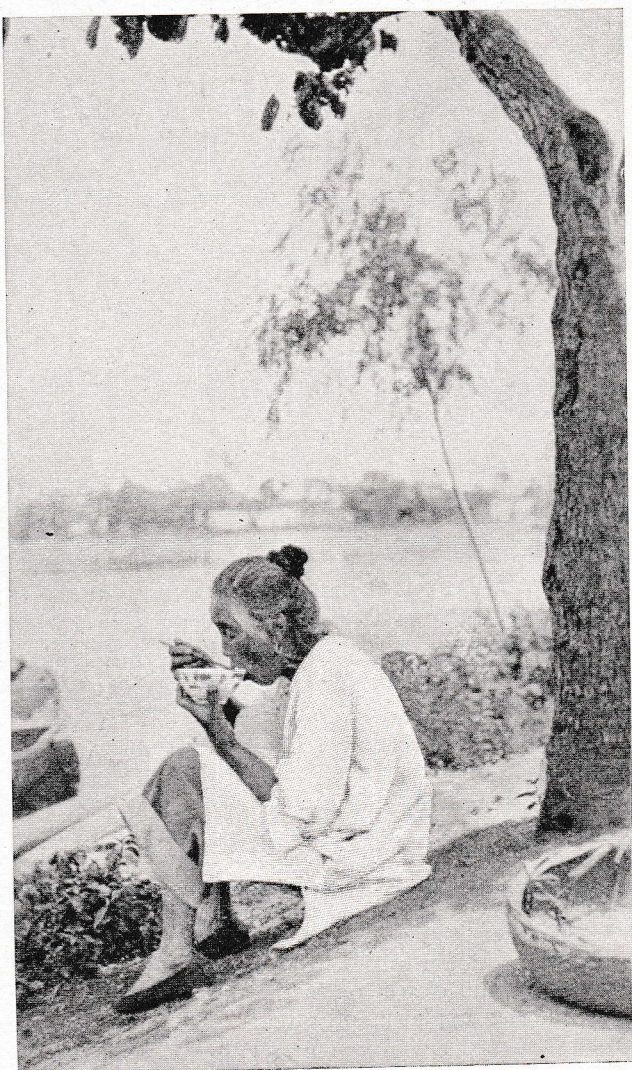
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Here your Chinese actor is at his proudest and best. Gorgeous in costume, weighty and pompous in speech, his audience will hang upon every word with reverential awe. Outside the great theatres of the Treaty Ports scenery and properties are practically unknown. But a Chinese audience will make-believe with any children's party. A mountain pass will be represented by a heap of chairs and tables piled upon the stage. And even a Hannibal would be hard put to it to lead an army with becoming dignity over so difficult a range of Alps. It is a tour de force such as the Chinese love.

The Chinese will seize every possible opportunity to secure a theatrical performance of some kind. The successful issue of a law-suit, a bounteous rice harvest, the arrival of a distinguished visitor, will thus be celebrated. And only then is your Chinese public-spirited or thoughtful for his neighbours. He will have the stage rigged up in the very middle of the street before his front door.

Imagine the arrival of a travelling company of actors in a Chinese village which for weeks past has been in a fever of excitement; relatives, friends, odd acquaintances, and children swarming in from all over the neighbourhood. Before the sun is up all the small boys of the village, together with, it would seem, every stray mongrel in the province, crowd out to the creek-path to welcome the players. You picture the distinguished actor-manager staggering along, at the head of his tatterdemalion

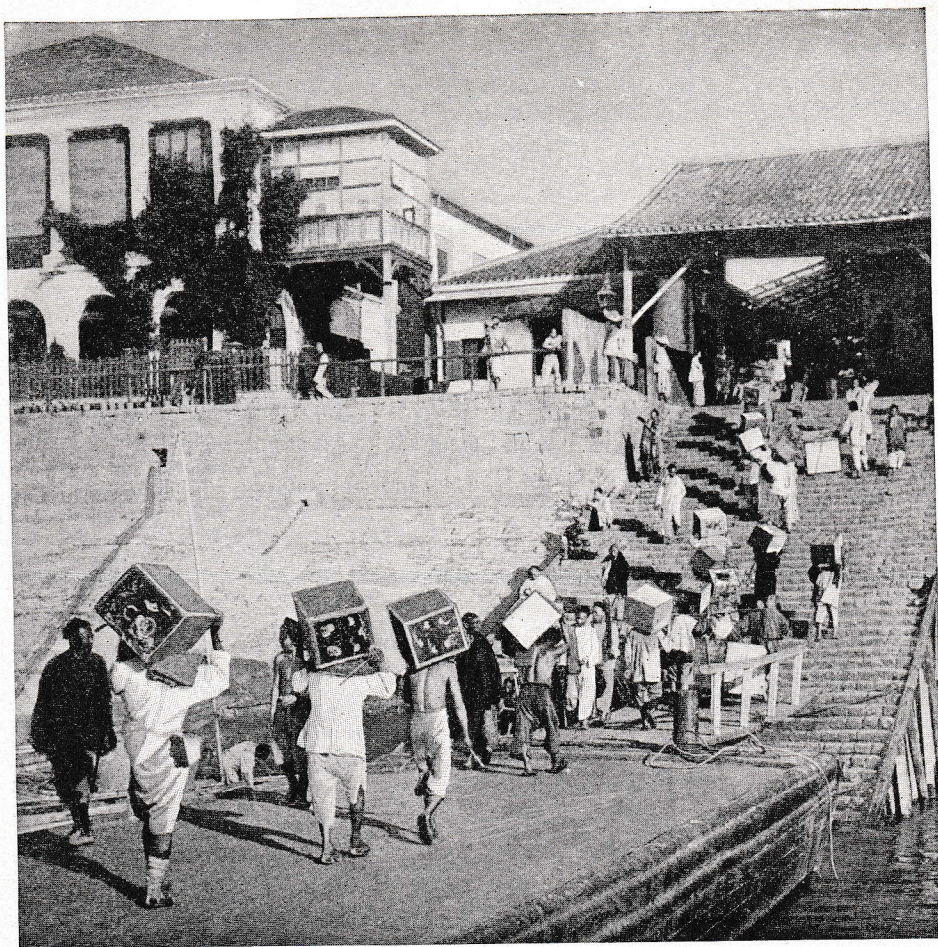
company, laden with the more valuable articles of wardrobe or "property" list. Arriving with his escort at the selected and most suitable ground—for choice in the middle of the busiest thoroughfare—he at once proceeds to superintend the erection of the stage. Nor is he above turning his hand to the nice adjustment of a plank or the levelling of the proscenium bamboos. Soon the hour arrives for making up, and



HUNGER PAYS NO HEED TO ELEGANCE

Eating with chopsticks is not the prettiest mode of taking food. The bowl is held close to the lips and the food, chopped very small, is pushed into the mouth with the chopsticks and swallowed with the minimum of mastication

Photo, B. T. Prideaux



TEA-LADEN COOLIES AT HANKAU, ON THE YANG-TSE-KIANG

Hankau, the Chinese say, is the mart of eight provinces and the centre of the earth. It is certainly the chief distributing centre of the Yang-tse valley, with an important trade in tea. Along the quays that line the Yang-tse river, coolies tramp in unending procession, picturesque cotton-clad figures, laden with the decorative chests in which the tea is packed

Photo, Underwood Press Service

as this is one of the most interesting features of the entertainment—for it all takes place in public—the crowd assumes phenomenal proportions. Stout old gentlemen crawl under the staging and good-humouredly bump their heads in the endeavour to share in the delights of a peep behind the scenes. One mischievous urchin will seize a gaudy tinsel crown and clap it on his head, to the admiring applause of others less daring.

And so the play begins, a feast of dramatic fare which outvies in its variety the efforts of the old English stock companies of the 'sixties with their five plays a night. From nine in the

morning to sunset one follows close upon another, the "whole to conclude," as the play-bills have it, "with a grand harlequinade for the children." At least, it is something very like it, and equally appreciated by the small folk. The lanterns are lighted, the stage is pulled down and packed up, and our actor-manager and his company vanish into the mists of the rice-fields, on their way to the next village, before the last fire-cracker has exploded.

In the spirit of comedy, then, that happy attribute of the Chinese people, this brief review may fittingly close. We have seen wherein the morality of that great race differs from the

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materialism of the West, suggesting how each must ever eternally war with the other. We have traced in some measure the effects of that moral code upon the Chinese social life; that it is responsible through the faith of ancestor-worship for the serious social and economic problems that weigh so heavily upon the China of to-day. We have noted—shall we say, with sympathetic eye?—some of the virtues and disabilities that characterise the people, catching occasional glimpses of their home lives and their customs. With many regrettable omissions we have passed to a consideration of the political ruling forces of China, to the products of the

Chinese land and the men and women who labour thereat, and so at last to the artistic media by which the soul of China finds its expression.

"We are firm believers in the maxim," Thomas Carlyle once wrote, "that for all right judgement of any man or thing it is useful, nay, essential, to see his good qualities before pronouncing on his bad." In the mind of anyone who has spent a considerable time among the Chinese their good qualities leave a more abiding impression than their bad, and they are remembered as a lovable people. If this review contributes to the formation of a right judgement on them, the writer of it will be well repaid.



NOISY VENDOR OF CLOYING ORIENTAL DELIGHT

The Chinese has one attribute in common with other Oriental peoples. He has a particularly "sweet" tooth, and highly flavoured confectionery makes a great appeal to him. This perky youngster, armed with his round wooden tray, laden with delicacies, is doing a thriving trade among the passers-by. His wares are of the nougat variety, but are too sickly for European palates

Photo, Maynard Owen Williams



WEARY WORK WHEN YOUR TEETH ARE NOT WHAT THEY WERE
 She is cracking and shelling pea-nuts, commonly called monkey-nuts, and although the pods—wrinkled as her own face—are not of the hardest they give trouble to her old jaws. The Chinese consume quantities of the nuts as food and use the oil in their soups. The shells become the perquisite of the people who crack them, and are used as fuel in the winter

Photo, J. C. Carter



HAGGLING OVER PRICES AT A CRAB STALL IN PEKING
 Bargaining is a prime instinct of all Chinese, who find actual pleasure in chaffering over prices. The vendor will take as much as he can get and begins by asking a third more than he expects to receive, while the buyer starts by offering half what he is prepared to pay. The one comes down as the other goes up, until, reaching neutral ground, they split the difference and both are happy

Photo, Camera Craft, Peking

China

II. Its Past Dynasties and Present Republic

By Lionel Giles, M.A.

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THERE is nothing in the existing records to show where the Chinese originally came from, though it is on the whole probable that they entered China from the north-west in the third millennium B.C. At any rate, we first find them settled in the lower valley of the Yellow River. Symbolical of their gradual progress in the arts of civilization are the names of their mythical rulers: Fire-producer, Animal-tamer, and Divine Husbandman. The first great warrior monarch called himself the Yellow Emperor—perhaps in allusion to the colour of the soil in the rich loess country of Shansi. One gathers that the early Chinese were a small community surrounded by more or less savage tribes, who were at first a serious menace to the infant state.

The long list of inventions attributed to the Yellow Emperor seems to show that the civilization of the Chinese was already far advanced before we come to the reigns of Yao and Shun, the first recorded in the ancient Canon of History. The outstanding event of the time was a great and disastrous flood, caused, no doubt, by one of the periodical overflows of the Yellow River. The man who arose to cope with the gigantic task of draining the country and protecting it against future inundation was a marvel of restless energy called the Great Yü. "But for Yü," the Chinese say, "we should all have been fishes." He founded the Hsia dynasty, which is said to have lasted till 1766 B.C., though virtually nothing is known about most of the sovereigns except their names. The last, a voluptuary and tyrant, was finally defeated and deposed by T'ang, called the Completer.

In the next dynasty, named Shang, after the principality of its founder, we emerge a little further from the twilight of myth and legend; for although indubitable historical facts are few and far between, a large number of bone

fragments belonging to this period and inscribed with oracular responses have of late years been dug up in Honan. Several hundred of these can be seen in the British Museum, and serve to attest the antiquity of the art of writing in China. Towards the middle of the dynasty the capital was moved southwards to Yin, a little to the east of the present town of Honan, a site which it has occupied in many later dynasties.

The Yin dynasty, as it was now called, slowly degenerated, and in the twelfth century B.C. there was a general rising against its last ruler, who was another monster of cruelty and vice. The feudal chieftain by whom he was overthrown now established himself as the first sovereign of the Chou dynasty. He only reigned a few years, however, and the task of organizing the empire on a new basis fell to his younger brother, the duke of Chou, as regent. This man is one of the greatest figures in Chinese history: he distinguished himself equally as general, statesman, and philosopher, and laid the foundations of an elaborate feudal system which endured for nearly 900 years.



CHINA: BOUNDARIES OF THE REPUBLIC

China at this time included the greater part of the territory lying between the Yellow River and the Yang-tse from the eastern part of Kansu to the sea, as well as Shansi and the southern portion of Chih-li. This extensive tract of country was parcelled out in a very large number of fiefs among members of the royal house and other supporters, while the capital and adjoining district were reserved for the king himself.

For some three hundred years the system appears to have worked fairly well, but even from the beginning there was a tendency for the smaller states to be absorbed by their neighbours; thus, in time, the great feudal princes became far more powerful than their nominal sovereign. In 842 B.C. the people rose in rebellion against a king who had ruled tyrannically, and for the next fifteen years there was a remarkable interregnum, during which the two leading dukes governed the country. Authentic dated history may now be considered as having begun. After the restoration of the monarchy, the energies of the nation were absorbed in a struggle against nomadic tribes, especially in the north and west, and in 770 B.C. it was found advisable to move the capital from Shensi to Loyang in Honan. From first to last Chinese history has been profoundly influenced by the necessity of protecting the frontier against Turks or Tartars. Whenever the Chinese were weakened by internal disunion and conflict, some barbarian horde was always ready to take advantage of the opportunity.

Our main authority for the next period is the Spring and Autumn Annals of Confucius, with its invaluable commentary. The number of feudal states had by this time greatly diminished, and only the following were of first-class importance:

Chin, comprising Shansi, and parts of Honan and Chih-li; Ch'i, occupying the greater part of Shantung, and extending into Chih-li; Wu, on the lower course of the Yang-tse, comprising Kiang-su and parts of the adjacent provinces; Ch'u, a large state corresponding roughly to Hu-peh and Hu-nan. It lay on the southern borders of the empire, and was also known as the Jungle. Only the

northern part was purely Chinese. Ch'in, another semi-civilized state on the extreme west, corresponded to Shensi and part of Kansu.

Each of these large states obtained, at one time or another, a sort of hegemony in the empire. It will be observed that



SYMBOLISM OF WILLOW PATTERN WARE

On the familiar willow pattern plates and cups the little bridges are zigzag and the roof eaves rounded upwards in harmony with the efforts of Chinese builders to leave no straight path for malignant earth spirits

they form a ring round the central plain of Honan, which was occupied by the royal domain and a number of smaller states, which suffered severely from the quarrels of their powerful neighbours. These, on the other hand, acted as buffers between the heart of Chinese civilization and the pressure of the surrounding barbarian tribes.

During the seventh century B.C., the two great rivals, Chin and Ch'u, were in almost continuous conflict. The rise of Ch'in into prominence dates from the cession of the old royal patrimony in Shensi, when the capital was shifted to the East; but for a long time it was occupied with the conquest of Sze Chuen, and stood for the most part aloof from the struggles between the other states. In 545 B.C., a notable peace congress was held in one of the smaller states, having for its object general disarmament and the cessation of strife. But, as in ancient Greece, the springs of ambition and jealousy were too strong, and the ensuing era saw even more confusion and bloodshed.

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It was in these turbulent times that K'ung Ch'iu (Confucius) lived. He rose to high office in his native state of Lu, but his influence in a national sense did not amount to much during his lifetime. The end of the sixth century is marked by the meteoric rise of the Wu state, which by defeating Ch'u and taking her capital acquired enormous military prestige. The decline, however, was equally rapid; Wu was conquered and annexed by Yüeh, her southern neighbour, and both were finally swallowed up by Ch'u. Before this happened, the Chin state had been partitioned among three of its great families. This destroyed the balance of power so essential to the authority of the royal house, for the three independent states thus created were unable to oppose an effective resistance to the fast-growing power of Ch'in.

It was in the fourth century B.C. that the fate of the Chou dynasty was really decided. Ch'in and Ch'u then possessed each about a third of China, the rest being divided among five states, which it became the object of each to draw into an alliance against the other. This is

the period of the perpendicular and horizontal alliances, so called because, while Ch'u was endeavouring to form a coalition of states north and south against Ch'in in the west, the latter was seeking to confront Ch'u in the south with a confederate barrier running from east to west. In the long run, Ch'in proved herself superior in diplomacy as in warfare, and in 250 B.C., having devoured state after state with an insatiable appetite, she ventured on the decisive step of deposing the last Chou sovereign. For more than half the total duration of the dynasty its rulers had been little more than puppets, and if China was to present a united front to her external foes, it was high time that the feudal system should be largely modified or abolished.

The man who was destined to accomplish this stupendous task succeeded to the dukedom of Ch'in as a boy of thirteen; twenty-five years later he found himself the sole ruler of China, and took the title of Shih Huang Ti (First Sovereign Emperor). The Chinese at that date were emphatically a nation in arms. War



CHINESE WOMEN AND POLICEMEN IN A STREET OF PEKING

Shy and superstitious, Chinese adults of both sexes, particularly women, often resent being photographed and regard the camera with something akin to fear, but a liberal and well-timed "cumshaw" will sometimes bring about what persuasive powers have failed to secure. The ladies, however, being able to walk neither far nor fast on their tiny club feet, easily fall a prey to the camera-man

Photo, H. I. Merriman

chariots had been superseded by cavalry, and centuries of fighting had greatly developed their military skill. This, and the energy of the emperor, probably saved China from being overrun by the Hsiung-nu, or Huns, a nation of Turkic nomads, whose dominion now covered a vast area in Mongolia and Turkistan. The Great Wall was built—that is to say, a number of previously existing walls were linked up, extended and fortified—and conscript armies were stationed along the frontiers. For the first time regular colonies were planted in the South of China, and even in Tongking.

Swords Preferred to Pens

A more centralised system of government was introduced, the power of the vassal princes curtailed, and other reforms carried out which transformed the empire into the likeness which, in essentials, it has borne ever since. The constructive measures of Shih Huang Ti were beneficial on the whole, but his pride and megalomania also led him into a fury of destruction. Thus, in order that recorded history might begin from his own reign, he decreed the burning of all existing literature, except that on agriculture, medicine, and divination. This famous decree, enforced with the utmost ruthlessness, has brought down upon his head the undying hatred of the Chinese literati, and consequently full justice has never been done to his wonderful achievements.

After his death, the inevitable reaction set in. His son and successor proved himself incapable, and soon disappeared in a tempest of anarchy. Ch'ü made a desperate effort to regain her old hegemony, and the empire seemed in danger of crumbling to pieces once more. But finally Liu Pang, a bold soldier of fortune, succeeded in crushing his chief rival, and proclaimed himself emperor of the Han dynasty. He shared to the full Shih Huang Ti's aversion for musty literature. "I conquered the empire on horseback!" he exclaimed. "What do I want with books?" But one of his ministers pointed out that, though an empire might be conquered, it could not be governed on horseback. It was not until the reign of Wên Ti, a wise and virtuous prince, that the country really began to settle down.

Retribution Overtakes the Huns

About this time the Huns were becoming more and more aggressive; they even penetrated across the Yellow River into Shensi and carried off enormous spoil. But the hour of retribution was at hand. During the long and glorious reign of Wu Ti (140-87 B.C.) they were crushed in a series of brilliant campaigns, and the important trade routes to the

West were made secure. The Annamese kingdom of Nan-yüeh, with its capital at Canton, was also subjugated, and made into a Chinese province. The internal administration of the Hans followed the main lines laid down by the first emperor. The central authority was strengthened, and the separatist tendency of the provinces restrained by the gradual substitution of officially appointed governors for the vassal princes of olden days.

In the middle of the first century B.C., Chinese prestige in Asia stood at its highest point. Then a temporary decline set in, due chiefly to intrigues in the palace. Wang Mang, a kinsman of the empress, craftily wormed himself into power, and finally usurped the throne, which he occupied for about thirteen years. Though he called his dynasty Hsin, meaning new, his settled policy was the revival of all the obsolete institutions of Chou, in order to curry favour with the literary class. He perished, however, in the midst of rebellions which broke out on all sides, and the old dynasty was re-established, the capital being transferred from Ch'ang-an (the modern Sianfu) to Loyang.

Introduction of Buddhism

Kuang Wu Ti, a kindly, peaceable man, devoted himself mainly to domestic reform, but also sent successful expeditions to Annam and Manchuria. Relations with Japan commenced in this reign, and ambassadors with tribute were sent from that country at intervals until the T'ang dynasty. Perhaps the most notable event of this period was the introduction of Buddhism into China. The new religion found the field already occupied by Confucianism, with which was bound up ancestral worship, the fundamental religion of China, and Taoism, a system of sorcery and magic. With neither of these did it come into serious conflict, but quietly developed side by side with them. Religion in China, standing aloof from politics, has never been marred by fierce sectarian hatred, as in Europe.

A forward policy was now resumed against the Huns, who had thrown off their allegiance. A great soldier named Pan Ch'ao spent his life in the reduction of the western regions, a task which he accomplished at the minimum of cost in blood and treasure. The Hun menace was extinguished for good and all, and even distant countries like Parthia sent tribute.

The decline of the eastern Han dynasty is attributable in large measure to the pernicious influence of eunuchs, which always brought corruption and misgovernment in its train. The rebellion of the Yellow Turbans threw the empire

into a state of anarchy, and ultimately led to its splitting up into three independent and mutually hostile states. The northernmost, called Wei, was founded by Ts'ao Ts'ao, an extraordinarily able but unscrupulous man, who derived authority from the fact that he had seized the last Han emperor and held him captive; Shu, with its capital at Cheng-tu, was under the rule of Liu Pei, a lineal descendant of the Hans; and Wu in the south-east, with its capital at Nanking, under an adventurer of humble origin named Sun Ch'üan. The two weaker powers formed an alliance which enabled them to resist the attacks of Wei. Afterwards they quarrelled, and Shu was only able to carry on the war against Wei through the genius of Chu-ko Liang, one of China's most famous generals. This condition of unstable equilibrium could not last very long. Shu was finally conquered by Wei, and a powerful minister of the latter kingdom founded the new dynasty of the Chin, which a little later annexed the kingdom of Wu. The use of tea is said to have begun at this time.

Darkness Falls upon the Empire

The epoch of the Three Kingdoms is famed for its chivalry and romance; but the Chinese had to pay heavily for this interlude of civil war, which caused them to neglect the essential duty of keeping the frontier tribes in check. The next three hundred years form the nearest Chinese equivalent to the Dark Ages which descended on Europe at a somewhat later date, but for a much longer period. And just as Christianity spread over Europe during the Middle Ages, so did Buddhism now take firm root in the soil of China. A rising of the Turkic tribes settled in Shansi gradually gathered in strength, until the Chin rulers were forced to take refuge on the south side of the Yang-tse, while the whole of Northern China was overrun by the barbarians. Within the space of 135 years no fewer than sixteen kingdoms sprang up and disappeared like mushrooms. Once only during this period was North China reunited for a brief space; but an ill-advised attempt to invade the South resulted in utter disaster, and the federation fell to pieces. One of the fragments, however—originally a small state established by the Toba Tartars in Shansi—soon grew so powerful that it was able to absorb its rivals and create an empire which endured for the best part of two centuries. But "China is a great sea which salts all the rivers that flow into it," and long before the close of this period the Tartars had adopted Chinese civilization, and were hardly distinguishable in their manner of life from the race over whom they were ruling. Meanwhile, the legitimate Chin

dynasty in the South had disappeared, and been succeeded by four others, also Chinese, and each with its capital at Nanking. In spite of many conflicts between North and South, the status quo remained unaltered until late in the sixth century A.D., when an ambitious minister of the last Northern dynasty dethroned his sovereign and proceeded to the conquest of the Southern empire. Thus the whole of China was re-united at last under the house of Sui. This short but important dynasty was a precursor to the T'ang, much as the Ch'in had previously prepared the ground for the more stable house of Han. Under its first sovereign the population of China is said to have doubled, so immediate were the effects of a strong and settled government.

A Chinese Julius Caesar

His successor squandered immense sums on his personal pleasures, but on the other hand it is to him that the Chinese owe the Grand Canal, connecting the basins of the Yellow River and the Yang-tse, a masterpiece of engineering, which has been of incalculable benefit to posterity.

The great T'ang dynasty, like so many others, owed its origin to a rebellious governor. Li Yüan made common cause with the Turkic tribes in Shansi, whom he had been sent to hold in check, and by their help was soon established as emperor in Ch'ang-an. But rebellions were breaking out all over China; no fewer than eleven pretenders to the throne had started up, and a veritable superman was needed to cope with the situation. Happily, the crown prince answered fully to this description. Brave, humane, tenacious of purpose, yet tolerant and broad-minded, he possessed a rare combination of qualities, reminding one of Julius Caesar, and stamping him as one of the greatest men in the history of the world. T'ai Tsung (to use the posthumous title by which he is generally known) was the virtual founder of the T'ang dynasty, and occupied the throne for twenty-two glorious years, during which the Chinese arms and Chinese civilization were triumphantly carried to the four corners of Asia. Even the East Roman emperor Theodosius sent an embassy to his court in 643.

Augustan Age of Chinese History

The empire of the T'angs was the largest that has ever acknowledged the sway of a purely Chinese dynasty. Apart from China proper, which was then divided into ten circuits, or provinces, the great dependencies were governed by six vice-roys—two in Mongolia, two in Turkistan, one in Korea, and one in Tongking.

None of T'ai Tsung's legitimate successors rose much above mediocrity; but



THE SOOTHING BUBBLE OF THE WATER-PIPE

Although tobacco was not introduced into China until the sixteenth century all classes now delight in smoking. This old country-woman derives much pleasure from her water-pipe made of copper and an alloy known as argentan

Photo, B. T. Prideaux

towards the end of the seventh century the throne was usurped by a remarkable woman, whose character has some points of likeness to that of the English Elizabeth. Despite her inordinate vanity and feminine caprices, she ruled firmly and well, and left the empire in a flourishing condition. The longest reign of the T'ang dynasty, constituting the Augustan era of Chinese history, was that of Hsüan Tsung. But his character had a strain of weakness and self-indulgence, which ultimately proved his ruin and brought

his great house within an ace of destruction.

About the middle of the eighth century, the court favourite, An Lu-shan, headed a rebellion which lasted eight years, causing widespread misery; but although the rebels captured the capital, they failed to force their way south into the rich Yangtse valley. Civil war at home was followed, as usual, by the encroachments of border tribes. These included the Uighurs (semi-civilized Turks), the Tibetans, who annexed extensive territories in the north-west, and the aborigines farther south, who founded the state of Nan-chao, in Yün-nan. There was also continual trouble with disaffected governors, while the eunuchs, regaining control in the palace, made or unmade emperors at their will.

These and other causes led to another rebellion, even more disastrous than the first, which spread like wild-fire through the south-eastern and central provinces to Ch'ang-an, which was again sacked and burnt. The dynasty reeled under this second blow, and fell soon after. Though the rebels were finally exterminated with the help of a Turkic tribe, the dismemberment of the empire was inevitable. The Chinese under the T'ang dynasty were unquestionably the most civilized and enlightened nation on the globe. While Europe was plunged in the darkness of the Middle Ages, literature and the

arts in China were at their zenith, and the invention of block-printing was giving a great impetus to education and culture.

The succeeding period was one of anarchy alternating with military despotism. Five short dynasties rose and fell, but their dominion was confined to Central China, being hemmed in by barbarian tribes on the north, and a number of semi-independent states in the south. For the next 300 years, China was engaged in a more or less continuous struggle with hordes that

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poured over the northern frontier in three successive waves, until at last the whole country was engulfed. The first enemies were the Khitans, whose name has been perpetuated in the word Cathay. They had profited by the disruption of the T'ang empire to extend their sway over Mongolia and Manchuria, and now hung over northern China like a threatening cloud. Soon after the establishment of the Sung dynasty, which had reunited the greater part of China, their inroads became more audacious, and the fatal expedient was resorted to of buying them off with annual sums of money. At the same time, a new power, known as Hsi Hsia, had arisen in the north-west, and it, too, had to be placated with thinly disguised tribute. These drains on the exchequer exhausted the finances of the country, and a number of drastic reforms of a socialistic tendency were introduced on the advice of the minister Wang An-shih. They proved a failure, however, and did not remain long in force.

Meanwhile, the second wave of invasion was advancing from Manchuria. The intervention of the Nü-chên was welcomed at first by the Chinese, because they were the sworn foes of the Khitans; but their own encroachments soon made them even less desirable as neighbours. Farther and farther did they push the Chinese back, until, in 1126, we find them across the Yellow River, besieging the capital itself, then Kaifeng in Honan. Two emperors were carried into captivity, and the panic-stricken court migrated to Hangchow, in Che-kiang. For several years the stout-hearted general Yo Fei and his comrades fought heroically, and with considerable success, against the invaders; but their work was undone by treachery at court, and an inglorious peace was made in which the northern portion of the empire was permanently ceded to the Nü-chên. Hence the latter half of the Sung dynasty is known as the Southern Sung. The Nü-chên set up their own emperor, with the dynastic title of Chin (Gold).

There was now a breathing space before the third and greatest wave began to roll up. In 1206, Jenghiz Khan had made himself master of Mongolia, and immediately turned his arms against the Hsi Hsia and Chin empires. The Chinese, as before, hastened to ally themselves with the new conquerors, only to discover that they had leapt from the frying-pan into the fire. For the Mongols, having dispossessed the Nü-chên, proceeded to the conquest of the Sung empire as well. This was retarded by their great expeditions to the west, but in the end they prevailed, after many years of stubborn fighting, and for the first time the Chinese saw the whole of their country subject to an alien ruler.

Kublai Khan, the grandson of Jenghiz, ruled over an empire which at first stretched from the Yellow Sea to the Volga, and from Lake Baikal to Indo-China. It was in his reign that Marco



FAIR MANCHUS CLAD IN CAP AND GOWN

In their voluminous robes and quaint headgear perched precariously on the top of their heads these Manchurian women present a picture suggestive of the scholarly vestments seen in European universities

Photo, Miss Hunter

Polo came to China, and was astounded by its wealth and civilization. The capital was fixed at Peking, and the Chinese name Yüan (Original) adopted for the new dynasty. Thus Kublai gradually became more of a Chinese emperor, and less of a Mongol khan. He himself proved a great and enlightened ruler, but his successors showed none of his capacity. The people were harshly treated, and Lamaism, the state religion of the Mongols, made itself highly unpopular through the lawlessness of its priests. Altogether, the country was badly misgoverned, and was ripe for rebellion when Chu Yüanchang, an ex-Buddhist monk, raised his banner in the south. Having disposed of rival claimants, he sent his generals against the capital, but they encountered surprisingly little opposition. Luxury had sapped the martial qualities of the once dreaded Mongols, and they were soon driven back to their native deserts.

Indian Ocean a Chinese Lake

The Ming, or Bright, dynasty opened auspiciously enough. The new ruler not only recovered by degrees the whole of China proper, but inflicted crushing defeats on the Mongols beyond the Great Wall. He divided the empire into fifteen provinces, most of them the same as those still existing. The capital at first was Nanking, but in 1421 it was transferred to Peking, where it has remained ever since. This happened in the reign of Yung Lo, one of those masterful rulers under whom China has always seemed to prosper most. An important feature of the same period was a vast extension of sea-borne trade as far as the east coast of Africa and the Persian Gulf. Tribute was exacted from Burma, Bengal, and many of the larger islands; so that for a time the Indian Ocean almost became a Chinese lake.

As usual, the second half of the dynasty was not equal to the first; the character of the later rulers deteriorated, while eunuchs and court favourites got the upper hand. The marauding expeditions of the Mongols caused much trouble, and Japanese pirates harried the Chinese coasts unmercifully. In 1517, the first Portuguese traders appeared off Canton; later on, the Spaniards and the Dutch settled in the Philippines and Formosa respectively. The last Ming emperor, who came to the throne in 1627, was a man of very different stamp from his feeble predecessors. But it was then too late to avert the consequences of past misgovernment. Rebellions broke out and smouldered for some years, until at last a brigand chief forced his way into Peking, and the emperor committed suicide.

Meanwhile the Manchus, a well-organized military race, descended from the Nü-chên tribe, were also knocking at the door. Under their great leader, Nurhachu, they had conquered the whole of Manchuria, and now they were invading China itself. One of the imperial generals besought their aid against the rebels; but after the latter had been defeated, the Manchus refused to evacuate Peking, and established the Ch'ing (Pure) dynasty in 1644. For a time the Ming adherents struggled to maintain a separate empire in the south like the Sung; but by the year 1662, when the great K'ang Hsi succeeded to the throne, all resistance was at an end.

Prosperity under Manchu Rule

A little later came the formidable rebellion of the Chinese vassal princes, which may be regarded as the final flicker of feudalism. After this had been suppressed, chiefly through the coolness and courage of the young emperor, China entered upon a lengthy period of peace and prosperity, such as it had not known since the palmy days of the early T'ang dynasty. The rule of the Manchus was firm yet mild, and they gained the respect and affection of the people in a way that the Mongols had never done. The old forms of government were mostly retained, high offices of state thrown open to the Chinese, and though Manchu garrisons were installed in all the principal cities, there was remarkably little friction between the two races. The only exception to the general rule of personal liberty was the compulsory shaving of the head, and even this soon came to be accepted as a national custom rather than resented as a token of subjection.

Decline and Fall of the Empire

During the long reigns of K'ang Hsi and his grandson Ch'ien Lung, the internal peace of the realm was hardly disturbed, while the majesty of the empire was asserted abroad by the pacification of Burma, Tibet, Mongolia, and Eastern Turkistan. These foreign wars were little felt by the people at large, especially as under the careful administration of Ch'ien Lung taxation was extremely light and the treasury full to overflowing. In the nineteenth century a change comes over the scene. With the passing of the great emperors an era of insurrection set in, which lasted many decades. At the same time trade with Europe, especially Great Britain, was increasing by leaps and bounds, and a long struggle was necessary to decide the national and commercial relations which should exist between the East and the West. It began with the Opium War, and ended with the capture

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of Peking by British and French troops in 1860. China was then in the throes of the T'ai-p'ing rebellion, one of the most frightful upheavals that ever desolated the Central provinces. Thanks in some measure to foreign aid, the Manchus succeeded in restoring order, but neglected to take in hand the reforms which the new condition of things rendered imperative. The result was seen in the disastrous war with Japan and the aggressive acts of European Powers, which in turn led to the Boxer uprising and the second occupation of Peking by

allied troops. This, coupled with the moral effect of the Russo-Japanese War, brought about the long-expected awakening of China. The revolution of 1911 met with but feeble opposition, and the present republic was established in the following year. Since then the country has been in an unsettled state owing to the unhappy antagonism between north and south. There are signs, however, that the statesmen of China are beginning to realize the importance of national unity—the prime lesson to be derived from her age-long history.

CHINA: FACTS AND FIGURES

The Country

Extends approximately from latitude 18° to 43° N., and from longitude 98° to 122° E. Land frontier (mountain and desert) about 4,000 miles; coastline about 2,500 miles. Exclusive of Manchuria and other dependencies, Mongolia, the new dominion of Sin Kiang, and Tibet (all dealt with separately), the country includes 18 provinces: Sze-Chuen, Yün-nan, Kansu, Chih-li (Pe-chi-li), Kwang-tun, Hu-nan, Shansi, Kwang-si, Shensi, Hu-peh, Kiang-si, Honan, Kwei-chow, Shantung, Anhwei, Fu-kien, Kiang-su, Che-kiang. Total area 1,532,420 square miles; estimated population over 400,000,000.

There are three great rivers—the Hwang-ho or Yellow River (about 2,600 miles), Yang-tse-Kiang (3,200 miles), Si-kiang or West River (1,250 miles). Smaller rivers of importance include the Pai-ho, Hwai-ho, and Min. There are two groups of lakes on both sides of the Yang-tse, several feeding the Grand Canal joining Hangchow and Tientsin. The south coast is notable for its good natural harbours.

Railway mileage about 7,000 miles, several new lines under construction or projected; Government telegraphs (50,000 miles) connect principal cities, which have telephonic communication. Wireless stations are increasing in number. Postal service under the Ministry of Communications.

Government and Constitution

The Republic of China (Chung-Hua Min-Kuo) came into existence in 1912. The Government at Peking was planned to consist of President, Vice-President, Senate of 264, and House of Representatives of 596 members; the executive being a Premier nominated by the President and a Cabinet of nine, with foreign advisers and foreign officials. The provinces, under civil and military governors, are divided into circuits, the latter into districts. An independent Southern Government arose in 1920, with headquarters in Canton.

Defence

No national army, but large forces are maintained by several provincial governors. An air force is being organized. The navy includes 6 protected cruisers, 3 torpedo gunboats, 11 gunboats, 4 destroyers, and 8 small torpedo-boats.

Commerce and Industries

Chief industries agriculture and silk. Small holdings, intensively cultivated, are general. Wheat, barley, maize, millet, peas, beans, grown in north; rice, sugar, indigo in south. Tallow, varnish, and camphor trees, pine, banyan, cypress, and mulberry flourish in the north; the coconut and other palms, fruits and nuts in the south. There are some 60 varieties of bamboo, turned

to innumerable uses. Fruit, vegetables, and tobacco are largely cultivated. Cotton grown widely, especially in Yang-tse valley. Yield in 1920: 6,696,612 piculs (picul = 133½ lb.). Area under tea, west and south, 520,470 acres; export, 1920: 1,305,900 piculs. Silk production in 1919: 73,079,000 piculs. Weaving, embroidery, engraving, gold and silver and lacquer work, carving, and bronze casting are notable. Cotton and wool, flour and rice mills increasing. Pig-keeping and poultry-keeping are general, birds are numerous, and wild game abounds.

Coal-fields cover 133,500 acres; annual output about 19,000,000 tons. Yield of iron ore about 1,500,000 tons annually. Petroleum, copper, tin, antimony, glass are important industries, and gold, silver, lead, and wolfram mining is carried on. Foreign imports (cotton, metals, cigarettes, coal, hemp, hides, leather, matches, condensed milk, oil, flour, sugar, etc.) in 1920 were valued at £258,847,474; exports (silk, cotton, tea, eggs, beans and bean cake, cattle, poultry, hides, tin, sesame, etc.), £183,928,962. Shipping tonnage entered and cleared in 1920 at ports, 104,266,695. Of over 3,421 foreign firms 534 are British, 955 Japanese, 136 American.

Currency (taels, dollars, copper cash and bank-notes) is on a silver basis.

Religion and Education

Most of the Chinese are Buddhists, but practise Confucianism and Taoism also; Mahomedans number about 10,000,000; Roman Catholics about 2,000,000; Protestants about 600,000; Nature worship survives among the hill tribes. Education, since abandonment in 1905 of system of examination in Chinese classical literature for State employment, has made headway. Compulsory elementary instruction is projected, and there are normal, middle, primary, technical and industrial schools, in addition to State universities in Peking, Tientsin, and Taiyuanfu, and several privately endowed universities, apart from foreign medical missionary and other foundations at Shanghai and elsewhere; figures for 1918-19 showing 134,000 schools with 4,500,000 scholars, progress being greatly stimulated by adoption of phonetic script system.

Chief Cities

Peking (capital), estimated population, 920,000, or, if the suburbs be included, nearly 1,300,000; Amoy (400,000), Canton (1,400,000), Chang-sha-fu (500,000), Chinkiang (478,300), Chung-king (1,000,000), Foochow (1,500,000), Hang-chow (730,000), Hankau (with Hanyang and Wuchang) between 824,000 and 1,443,000; Nanking (900,000), Shanghai (1,500,000), Siang-Tan (200,000), Si-ngan (about 1,000,000), Suchau (1,050,000), Tientsin (800,000), Wenchau (1,700,000), Wuhu (236,000).



FAIR SPECTATORS IN A CORNER OF THE AVIATION GROUND NEAR PASTO

Fashionable Pasto has ample scope for the display of fine feathers, and when not strolling through the shady walks of the famous park, El Centenario, may often be encountered on the aviation ground watching with enthusiastic delight the aerial feats of an intrepid Spanish airman. On these exciting occasions the spectators are many and varied, the Spanish mantilla intermixes with picture hats, and the well-clad Colombian rubs shoulders with the dusky Indian in poncho and hemp sandal